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Column One
By David Courtney

PUBLIC holidays are a blessed dispensation. They are blessed and a dispensation not simply because they let a man drop his tools or his pen and his deference to his masters, and go out and play or sprawl in rest, but also because they give him unusual freedom, a kind of immunity. On public holidays no tax-collector knocks at the door; no debtor comes scowling; no strident telephone with the voice of the banker at the other end sharply reminds one of the need to reduce one's overdraft. For that matter, even the policeman will think twice before he searches out the magistrate for a warrant and, if he gets it, twice again before delivering it.

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IT is most unlikely that the Foreign Ministry's spokesman will trouble to comment on anything if the day is a public holiday; for there are no newspapers to record his words: and that, too, is a blessing. For the most part, news is a melancholy affliction and exists in proportion to the amount of newsprint available to print it on. When there are no newspapers, usually there is no news; and no news as *everybody* knows is good news. There is, to be sure, the radio, which is a burden our modern society voluntarily bears like a penance; and even carries with it, in portable form, when it goes a-holidaying. Perhaps complete immunity from the workaday perils, worries and irritations would not be good for us. It might give us ideas. The radio's long, loose halter on holidays keeps us from forgetting the thongs that will bind us on the morrow.

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THERE are, of course, people whose sense of public duty goads them into paying their taxes the moment they become due. There are people who never get into debt and have solid credit balances, instead of overdrafts, in the bank. There are people upon whom no policeman would ever dream of serving a warrant. In short, there are fortunate people with unsullied consciences who will be incapable of understanding why anyone should be nervous about tax-collectors, bankers and the law. But there cannot be many. There really cannot be many people nowadays who do not profoundly appreciate their immunity of public holidays.

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AFTER all, the world today is so heavily policed and so closely spun with bureaucracy that there can scarcely be any man from Nova Zembia to the palm-fanned islands of Polynesia who does not dread the official marking on the envelope in his mailbox or fear the stern look of the policeman striding his way. How a man does business today is a business-man's secret. I, for one, could never guess it. How another ever gets through the formalities necessary to buy a loaf of bread is beyond my divination.

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YOU see what I mean. You see how blessed is the public holiday; indeed, twice blessed in these ridiculous days. There was a time, long, long ago and far away, when a man could take a stage coach and authority would have to ride like mad to catch up with him; and he could then board a ship and go off to foreign lands, taking weeks and weeks for the voyage, with no infernal radio-telephone to instruct the captain to put him in irons and no telegraphed request to the police at the journey's end. In those days a man could get away from it all, simply by taking a voyage. Today there is no way except the public holiday; and how short that is!

Shana Tova!

Jerusalem, September 16.

Bonn-Moscow Rift On Borders, PoW's

LONDON, Thursday. — Disputes between Russia and West Germany have broken out promptly on the heels of the agreement signed between Marshal Bulganin and Chancellor Adenauer in Moscow on Tuesday. The trouble has arisen on the questions of the borders of Germany and on the return of German war prisoners held in Russia.

Russia Offers Austria Arms

VIENNA, Thursday (Reuter). — Russia had offered to donate arms and ammunition for the Austrian Army, a Government spokesman said today.

He said that the Soviet Ambassador, Mr. Ivan Ilyichov, called on Chancellor Julius Raab last night and informed him of the offer.

The Soviet Government declared tonight that it regarded the question of German frontiers as solved by the 1945 Potsdam Agreement.

The announcement was made in a special statement by the "Tass" news agency broadcast by Moscow Radio.

An official source commented in Bonn that West Germany firmly maintained her standpoint that German frontiers could be laid down finally only in the eventual peace treaty with the Big Four powers.

During the West German-Soviet talks in Moscow which ended on Tuesday, Chancellor Adenauer wrote to Marshal Bulganin that the establishment of diplomatic relations between the two countries did not amount to recognition of Germany's present frontiers. This was reserved for a final peace treaty.

Soviet sources said that the letter had not received Soviet approval.

The East German official newspaper, "Neues Deutschland," denied today that Chancellor Adenauer had received a Soviet promise to free German war prisoners. It said in a Moscow dispatch that Adenauer merely "claimed" that he "allegedly" received the Soviet promise.

The newspaper said that Mr. Leonid Ilyichev, the Soviet press chief, told a press conference that the prisoner question was an "all-German matter and had not been the subject of West German-Soviet negotiations."

Tonight, the East German President, Wilhelm Pieck, formally asked Russia to release all German prisoners of war, the East German news agency, A.D.N., said.

In a letter to Russian President Voroshilov Mr. Pieck referred to previous East German-Soviet negotiations on the subject, and said, "I think that the time has now come for me to approach the presidium of the Supreme Soviet, which is competent to make a final decision."

He said that the German people "would accept with deep gratitude a generous consideration of my request."

(Reuter, UP)

Elath Asks Britain To Ignore Akaba Rules

LONDON, Thursday (Reuter). — The Israel Ambassador, Mr. Eliahu Elath, today called on the Foreign Secretary, Mr. Harold Macmillan, at his own request.

According to diplomatic quarters here, Mr. Elath pressed Britain not to accept the latest Egyptian shipping regulations in the Akaba Gulf.

The Foreign Office stated this week that it was studying the regulations, but it declared that Britain considered the Gulf and its approaches to be an international waterway.

Israel quarters here said that the Israel Government would like to pursue Mr. Dulles' proposals, which have British and French backing, although not satisfied with every aspect of the plan.

Mr. Robert Turton, Foreign Under Secretary, today left London by air for a one-week study tour of Jordan, Israel and Egypt.

The Jerusalem Post's Paris correspondent writes that the Quai d'Orsay has announced that it cannot as yet comment on the Gulf of Akaba dispute pending consultations between the interested powers on "this delicate and important problem of international law."

Burns Back From Talks in Cairo

Major-General E.L.M. Burns returned to Jerusalem yesterday evening after completing a round of talks in Cairo with Colonel Salah Gohar, Director of Palestine Affairs in the War Ministry and other officials of the Ministry.

After the holidays, the Chief of Staff of the Truce Supervision Organization will resume his talks with the Israel authorities and then return to Cairo for a further round of negotiations.

The parallel talks are designed to bring about a renewal of the negotiations on the Gaza Strip border peace, broken off by Egypt last month, and to see how far Gen. Burns' proposals for physical obstacles along the border can be implemented.

General Burns denied in Jerusalem last night a report from NEABS that he had broken off the talks because Egyptian political leaders had declined to see him. He pointed out that he had arranged to talk with military representatives only on this occasion.

LEBANON WAKES UP TO GAZA TENSION

BEIRUT, Thursday (Reuter). — Radio Beirut announced tonight that the Lebanese Army was concentrating on the Israel border.

The army had orders to open fire on anyone who crossed no-man's-land, the Radio said.

It explained that the Army Command's orders for the concentration had been issued since the recent clashes in the Gaza Strip.

No comment was available from army spokesmen.

URUGUAY APPOINTS MINISTER TO ISRAEL

BUENOS AIRES, Thursday (INA). — The Uruguayan Government has designated Dr. Pedro Maria Di Lorenzo as its First Envoy Extraordinary and Minister Plenipotentiary to Israel, it is learned here. Dr. Lorenzo was formerly at the Uruguayan Embassy in Rome.

SILVER NAMED ISRAEL CONSUL IN LOS ANGELES

Mr. Ra'anan Silver, Director of the President's Office, has been appointed Consul in Los Angeles, *The Jerusalem Post* learned yesterday. He will leave in about six weeks to take up his new post at the Consulate-General headed by Dr. A. Biran. Mr. Silver was Assistant to Dr. Biran here in Jerusalem when the latter was District Representative.

An Israel consulate will be set up in New Orleans shortly, and will be headed by Mr. Nahum Astar, the present Vice-Consul in Chicago.

LEBANESE CABINET

Lebanese President Camille Chamoun has asked Rashid Karameh, a former Premier, to form a government to replace that of Sami e-Solh which resigned on Tuesday, NEABS reports.

President Greets Nation — On Eve of New Year

President Itzhak Ben-Zvi yesterday extended his wishes for a Happy New Year to all citizens of the State, regardless of religion or race, and to all Jews the world over, in his New Year's message for 5716. The President reviewed the achievements of the State during the past year. But he emphasized that all Israel's accomplishments are only a beginning. Mr. Ben-Zvi said that Jews living in the free countries should know that in the establishment of Israel is their renascence, and that Israel's success is their success.

The full text of the message is:

With the approach of the New Year, let us review the past and consider what lies ahead of us. The past year did not bring in its wake a healing balsam for our ills or the yearned-for peace and tranquility; our close neighbours have yet to learn their lesson, nor have they reconciled themselves to the re-establishment of the State of Israel, while our distant friends have yet to resolve firmly to act effectively, to recognize the pursuer and the pursued, the aggressor and his victim.

On the other hand, we may note with satisfaction the results of our efforts and the progress of our State during this past year. We have realized two important tasks. First, the continuation of the conquest of the desert and the redemption of the Negev and, second, the reclamation of the mountain regions and the swampy lands in the North. Thirty-four new settlements have sprung up in the Negev since the rebirth of our State, while the new Negev water project — the inauguration of which we were privileged to witness recently — augurs well for the development and blossoming of the desert.

Our own eyes shall soon behold the fulfilment of the prophecy: "I will open rivers in high places and fountains in the midst of the valley; I will make the wilderness a pool of water and the dry land springs of water." And the words of the prophet, "That saith to the deep be dry and I will drain their rivers," applies to the Hule project.

In the seven years of our existence, there were established some 300 towns, villages and settlements, and today they number 770.

Our production has increased considerably. New housing schemes were put into effect, rail and road communications developed, and our sea and air fleets have grown. The tempo of immigration has gained momentum and nearly 40,000 of our brothers reached their fatherland during the year.

Immigration as such is not, however, sufficient unto itself. It must be accompanied by true brotherly love and the sincere desire by all to help the newcomers; and to work for the fusion of all Israel's tribes into one nation.

Indeed, work of great value has been done to this end in the schools, in the Israel Defence Forces, in the settlements, in parliamentary life and through the laws of the land, which make no distinctions between one tribe and another or between

(Continued on Page 2, Col. 3)

Festive, Solemn Rosh Hashana

Jerusalem Post Staff

A blend of festive and solemn feeling spread throughout Israel yesterday as the nation prepared for tonight's opening of the Jewish New Year, 5716.

Chief Rabbis' Holiday Messages

A prayer that the coming year bring security and prosperity to all the people of Israel; that it mark the strengthening of Israel and its Defence Forces and "prepare our hearts for the merging of the tribes of Israel into one nation" was contained in the Rosh Hashana message of the Chief Sephardi Rabbi, Rabbi Yitzhak Nissim, Rishon le-Zion.

In his New Year message to the nation broadcast over Kol Yisrael last night, Chief Rabbi Yitzhak Herzog called on the nation to lend its shoulder to the job of gathering in 50,000 Jews from North Africa.

The festive feeling preceding the two-day Rosh Hashana holiday has been spurred by the restored calm on the border and plentiful supplies of food (although prices were high), while the traditionalists in the population receive the festival as the beginning of the Ten Days of Penitence.

The President of the State will attend services, as he always does, in the Rehavia Synagogue. Chief Rabbi Herzog will be in the Rehavia Synagogue this evening and in the Yeshurun Synagogue tomorrow. Chief Rabbi Nissim holds services in his home.

The first copy of the Government Yearbook for 5716 (1955/56) was presented to the President yesterday by the editor of the Yearbook, Mr. Reuven Alkalai.

Civil servants have been sent holiday greetings from the Civil Service Commissioner, Mr. David Rosolio. Recalling the recent raises in salary and grades given to civil servants and the passing of the Civil Service Bill, Mr. Rosolio promised that Government workers would be equal to the demands made upon them in securing Israel's political and economic future.

Gifts for Soldiers

Gift parcels were distributed yesterday by the Soldiers' Welfare Committee to soldiers in military hospitals and camps.

The s.s. Jerusalem arrived in Haifa last night with about 650 tourists and returning residents, who disembarked at once, and 160 immigrants from North Africa, who will be taken to their new homes this morning, together with the 100 newcomers due here tomorrow in the s.s. Golden Isles from Marseilles. Many of last night's arrivals left at once for Tel Aviv, Jerusalem and other destinations, paying exorbitant fares for seats in taxis. Among those who returned were the scouts who attended the Jamboree in Canada.

The holiday rush was in full swing at the Tel Aviv Central Bus Station yesterday, though according to bookings, the peak period will come today.

Most passengers are making their way to the North to spend the holidays in Galilee, the main "draws" being Safad and Tiberias. The usual festival ex-

(Continued on Page 3, Col. 4)

THE NEXT ISSUE OF THE JERUSALEM POST WILL APPEAR ON MONDAY.

Labour Coalition Talks Almost Completed

TEL AVIV, Thursday. — The finishing touches to an agreement for a 3-party Labour coalition government were being hammered out tonight by the Committee of Six, representing Mapai, Ahdut Ha'avoda and Mapam, and headed by the Prime Minister-Designate, Mr. David Ben-Gurion.

The Committee sat most of this morning over the long draft of the coalition agreement, which is believed to consist of many points vaguely phrased. At 8.30 this evening, the Committee reassembled to complete the final text, and, after a break, met again until late in the night.

If agreement in principle is reached tonight, efforts will be made during next week to make room for other possible partners to join the coalition. Mr. P. Rosen (Progressive) Minister of Justice, saw Mr. Ben-Gurion in Jerusalem yesterday and, although the meeting was inconclusive, there is still hope that the Progressives will eventually join the Government.

Tension is much greater between Mapai and Hapoel Hamizrahi. But nobody would say today with certainty that the bridges are completely down.

Ahdut Ha'avoda's Political Committee met here this afternoon to hear Mr. I. Galili and Mr. M. Erem to report on the progress of the negotiations. The crucial point is that of the Ministry of Agriculture, which Ahdut Ha'avoda is seeking.

4 Europeans Butchered In Renewed Algerian Terror

Moroccan Party Hits Emigration

By MAURICE CARR
Jerusalem Post Correspondent

PARIS, Thusday. — The Moroccan Democratic Independence Party's statement on Jewish emigration to Israel, of which the truncated version received in Paris was reported yesterday in *The Jerusalem Post*, was released in full today in Morocco. The poisonous sting is in the last sentence which denounces "propaganda ...designed to hinder unity" as a "crime against the nation."

The complete text reads: "The attention of the Moroccan Democratic Independence Party has been drawn to the news from various parts of Morocco according to which a large number of our compatriots of the Jewish faith are leaving, or have expressed a desire to leave, Morocco and settle in Israel. In the present circumstances and at this moment, when a new era is taking shape for Morocco, the Democratic Independence Party considers this attitude inopportune and unjustified.

"The D.I.P. reaffirms that its programme, in conformity with the policy which it has constantly followed, is devoid of any discrimination. All Moroccans, without any distinction of race or religion, are considered citizens, enjoying full rights in their homeland, but also having the same duties to their country. The D.I.P. issues a solemn appeal to their compatriots of the Jewish faith to regain their confidence and serve their country, to which they have been attached for thousands of years.

"The D.I.P. urges all Moroccans, whether Moslems or Jews, to cooperate in all spheres in order to achieve national unity, which more than ever is essential for the attainment of their common legitimate aspirations. The D.I.P. declares that all propaganda, from whatever origin, inspired by reactionary or deceitful considerations and designed to hinder this unity, would be tantamount to a crime against the nation. I fully endorse this declaration of the Democratic Independence Party.

(Signed) Pasha Bekkai."

JEW SHOT DEAD IN CASABLANCA

CASABLANCA, Thursday. — A Fresh outbreak of terrorism in Morocco was reported in the past 24 hours. In the heart of the European quarter here, a Jewish merchant was shot dead in his shop by terrorists. In Agadir, a Jewish tobacconist was badly hurt when a grenade blasted his shop. Five other persons, including two Europeans, were also injured.

Three Moroccans were hurt in a bomb explosion in a village in the interior.

EASTERN BLOC RABBIS GREET WORLD JEWRY

The Chief Rabbis of Moscow, Czechoslovakia, Bulgaria, Poland and Hungary have sent New Year greetings to Jews throughout the world.

Chief Rabbi Shlomo Shliffer of Moscow has called for the strengthening of friendly relations between the East and West and Rabbi Binyamin Schwartz of Hungary said that Hungarian Jewry sent brotherly love to all other Jews.

120,000 French Troops at Alert

ALGIERS, Thursday (Reuter). — Terrorists hiding by the roadside near Constantine today ambushed a lorry and a police car and cut the throats of four Europeans riding in them. The gang set fire to the lorry and sprang into the cabin to slit the driver's throat.

A police car following a few hundred metres behind was forced to pull up, and the terrorists hacked to death the policeman sitting at the wheel and two settlers who were riding with him.

An army patrol combed the area after the attack on the vehicles, and killed three uniformed terrorists. They also seized a quantity of small arms.

Six Arabs were killed in other terrorist attacks near Constantine during the day.

An army spokesman said here last night that French forces in Algeria now exceeded 120,000 men and would soon be reinforced by the arrival of an Alpine division.

Since terrorism flared up in the Constantine area and the Aures mountains in November last year, two motorized infantry divisions of the NATO type and an ordinary infantry division had been sent from France and Germany.

Pro-French villagers in the Aures were forming bands of partisans called "Harkas." This demonstrated an encouraging change in attitude of the Arab inhabitants towards the terrorists, he added.

1,200 Soldiers Comb Five Cyprus Villages

By IRIS K. RUSSELL,
Jerusalem Post Correspondent

NICOSIA, Thursday.—Over 1,200 British troops, including commandos, swooped down today on five villages in the Famagusta district suspected of being terrorist dens, and clamped down a curfew on them.

Ringed by strong armed forces and barbed wire fences, some 4,000 villagers were ordered to remain indoors; shortly afterwards a house-to-house search began for arms, explosives and terrorists. Mine detectors were also used in fields and gardens.

It was the biggest single operation by British troops in their new drive against the island's terrorists. But, after maintaining the curfew for 12 hours, authorities said "nothing sensational has been disclosed."

Three men were arrested in one village for trying to ring church bells as an alarm.

On the opposite side of Cyprus, in the Paphos district, British commandos and police were engaged today in a different kind of operation—one of slogan cleaning.

Several villages in this area have adopted the practice of putting up arches and banners across the streets reading: "Out with the British, we shall throw the commandos into the sea."

In one village, the Greek flag was hoisted on a school building with the inscription that anyone who dares to lower it would be shot.

Operation clean-up began in the early morning hours while all the villagers slept. By dawn, all the offensive banners had disappeared and the flag had been lowered. The village priest later went to the police station and claimed his flag.

Doctors Threaten Near-Total Stoppage

The Israel Medical Association yesterday decided to stop almost all medical services unless the Government agrees to immediate negotiations in accordance with the decision of its 1955 Wage Committee (the "Guri Committee").

According to the decisions, the doctors' passive resistance strike will be intensified by having the physicians work on a Saturday schedule in hospitals, if the Association has not obtained satisfaction by Tuesday. The doctors will work no more than two hours a day in the Ministry of Health and in clinics. Those clinics in which physicians work only part time will be closed down completely except in special cases. Doctors in villages and settlements on the borders will carry on as usual, however.

At the same time, the Association of Government-employed Physicians decided to act within the framework of the decisions of the Israel Medical Association.

Cinemas Closed Down In Tel Aviv, Haifa

All Tel Aviv and Haifa cinemas were closed last night by the Cinema Proprietors Association after the cinema employees Union had decided to call a strike yesterday at the Yaron Cinema in Tel Aviv, and later at other cinemas if their wage claims were not met.

During the day, Labour Ministry officials met both sides in an inconclusive arbitration attempt.

After the Haifa Labour Council approved a strike at the Orah Cinema to back up the demand of the employees for higher wages, the Cinema Proprietors Association closed down all others in the city.

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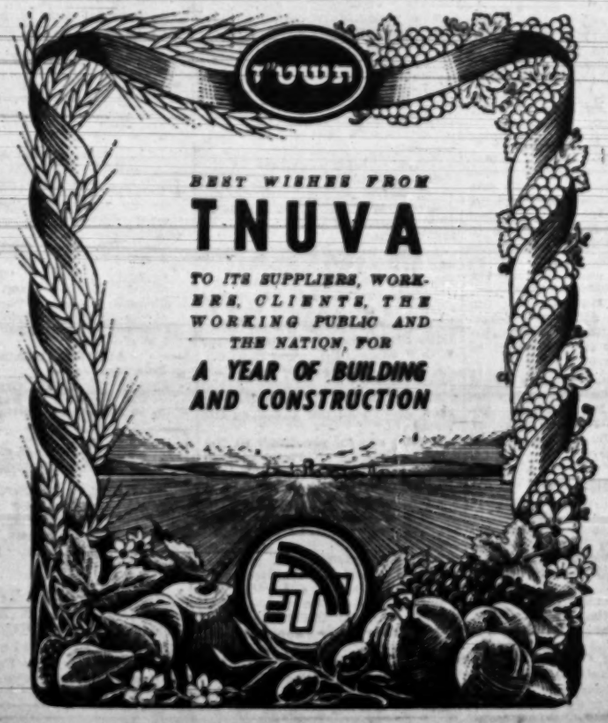


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Social & Personal

President Ben-Zvi yesterday received a group of investors in enterprises in this country. They include Mr. Max Orenitz, Mr. and Mrs. Sam Blank and Mr. J. L. Mintner of Miami Beach, Mr. X. Federman and Mr. Rudi Baris of Haifa, Judge and Mrs. Benjamin Dzick, Mr. F.G. Annes and Mrs. Dora J. Rose.

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The 134th anniversary of the independence of Guatemala was celebrated at a reception given by the Minister and Mme. Garcia-Granados at the President Hotel in Jerusalem yesterday. The Prime Minister and other Cabinet members were among the large gathering on the lower terrace around the swimming-pool. The Ministers of Bulgaria and the Netherlands and the Charges d'Affaires of France, Poland, Argentina, Chile and Burma were present as were the U.N. Chief of Staff, the Chief Rabbis and heads of Churches, the Mayor of Jerusalem, the Inspector General of Police, the Presidents of Hadassah and of World Wizo, Directors General of Government ministries and senior officials of the Foreign Ministry.

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Rav-Aluf Yaakov Dori, President of the Technion, Israel Institute of Technology, on Wednesday entertained to lunch Dr. Herman B. Wells, President of Indiana University, and Dr. Dwight Rugh, Assistant Director of U.S.O.M. in Israel, accompanied by their ladies and Mrs. Lincoln B. Hale. Following lunch the group visited the New Campus of Technion City.

ARRIVALS: Mr. Dov Genihovsky, editor of the weekly "Beit Yitzhak" published by Yeshiva University in New York, after completing his studies at the University; Mrs. A. Kisch, widow of Brigadier Frederick Kisch, to visit her son, Mr. Jonathan Kisch.

DEPARTURES: Dr. Shmuel Rosen, ear, nose and throat surgeon of Mr. Zion Hospital in New York, for the U.S. after demonstrating his new operation and lecturing at the Tel Hashomer Hospital; Dr. S. Levenberg, Chief Jewish Agency Representative in London and Honorary Vice President of the British Zionist Federation, for London.

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Dr. Peter Alexander of the Chester Beatty Research Institute, London, will deliver two lectures on September 19 and 20, at 8.30 p.m. at the Weizmann Institute of Science, Rehovot. The first lecture will be on "The effect of Ionizing Radiation on Macromolecules"; the second on "The Mode of Action of Some Radio-Mimetic Substances and Their Role in Cancer Therapy."

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NEW YEAR WISHES

Samy Inselberg, Istanbul, sends his best wishes for the New Year to all his principals, to all business associates and to all his friends.

Lily Schleifer (haute couture) of 25 Rehov Hovevei Zion, Tel Aviv, Tel. 23849, is back from Paris.

Migration Group To Study Walter Plan

WASHINGTON, Thursday (INA). — The suggestion by Representative Francis E. Walter, Chairman of the House Immigration Sub-Committee, that the Inter-Governmental Committee for European Migration aid the movement of North African Jews to Israel is being referred to a special committee of I.C.E.M. experts for exploration and study.

This was made known yesterday by Mr. Walter who also indicated that the matter would be discussed at a greater length before he leaves for Israel next month. Mr. Walter today met with Mr. Harold Tittman, Director of I.C.E.M., and Mr. John D. Jernegan, Assistant Secretary of State.

To pay for the transport of the Jews through I.C.E.M. channels, Mr. Walter said he would endeavour to increase the size of U.S. financial appropriation to the organization, and that this amount might be matched by other member countries. He revealed that the idea of moving North African Jews through the I.C.E.M. machinery was advanced by Mr. Hanan Cider, the Israel Foreign Ministry's Director for International Organizations, who was the chairman of the last session of I.C.E.M.

Well-informed sources said that one of the problems confronting I.C.E.M. on North African Jewry is the difficulty of determining the numbers that might be involved.

HOUSING FOR MA'BARA DWELLERS

Of the 1,200 housing units being built by the Ministry of Labour in Jerusalem to create housing for all ma'bara dwellers, 800 have already been occupied, the Ministry spokesman said yesterday. He hoped that by the end of this year another 400 units will be completed and transferred.

At the end of October, 170 families in the Kastel ma'bara will move into permanent housing.

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Polymer Research Lab. Will Help Israel Plastics Industry

The first international gathering in the field of natural sciences ever to be held in Israel, will take place in Rehovot in April when the Polymers Division of the Weizmann Institute of Science will be host to a symposium of the Macro-Molecular (Polymers Section) of the International Union of Pure and Applied Science. The Polymers Section of the Union represents countries where plastic research has reached a high standard.

Research on plastic materials began at the Weizmann Institute some years ago and a special department was set up in 1948 for the purpose. This section, known as the Department for Polymer Research, was headed by an Israel scientist, Professor Aharon Katchalsky.

The products upon which the scientific staff of the department have concentrated have consisted mainly of a special kind of electrically-charged long-chain molecule belonging to the "polyelectrolyte" group. These polyelectrolytes occupy a most important place and discharge an essential task in technology and industry today.

Members of the Weizmann Institute's Polymers Department are engaged mainly on the theoretical aspects of these important materials. They have always believed, however, that their "pure" research may bear practical fruit.

From time to time they have tried to help as much as possible the manufacturers who have approached them, but they hoped for an opportunity to conduct a wide measure of applied research in the field of plastic materials which would be of large-scale assistance to the industry.

It now appears that their hopes are close to fulfilment. The scientists will be able to carry out this applied research in the plastic materials field in a new laboratory to be established by the United States Operations Mission in conjunction with the Polymer Department. Using the modern equipment in the Laboratory, they will be able to develop new materials, to test new production methods, and to improve existing production processes. They may also be able to solve various problems of the plastic materials industry in this country.

The Weizmann Institute will provide IL135,000 and the U.S. Operations Mission nearly $40,000 towards the establishment of the Applied Plastic Research Laboratory. Dr. Marron Fort, Chemical Industries Adviser of the U.S.O.M., who negotiated the plan with Prof. A. Katchalsky, will continue to advise the Weizmann Institute during the construction and equipping stage.

Dr. M. Eisenberg, of the Polymer Department, and Mr. S. Gassner, the Institute's technological expert on plastics, are responsible for the planning details, purchase of equipment, and establishment of the laboratory.

The new laboratory will have manifold tasks. There are many difficulties that confront the Israel plastics industry. This industry, which produces approximately 2,500 items of various kinds from buttons to furniture, consists of 70 factories, most of which are fairly small.

One of the basic difficulties is that the industry works in small production groups, and this hinders producers from marketing a number of items. It often occurs that one factory produces an article of excellent quality but gets adverse results when trying to produce another smaller item. The lack of appropriate research facilities is the main stumbling-block. Only serious study can help to overcome these difficulties and to improve the quality of products so that they can compete on the world markets.

I.P.O. Reduces Cost Of Low-Priced Tickets

Jerusalem Post Reporter

The management of the Israel Philharmonic Orchestra has decided to restore the prices of tickets in the three lowest categories to what they were before they were raised earlier this summer, it was learned from a Government source yesterday.

Subscribers who paid IL23, IL30, and IL38 for the series, will be refunded IL3, IL5, and IL8, respectively. Originally the orchestra raised the prices without the approval of the Ministry of Finance. The Ministry is interested in the price of these tickets because they are included in the cost-of-living index.

When the Ministry suggested that price controls of the tickets might be instituted, the orchestra decided to reduce the price, it is understood.

CHARGED WITH ILLEGAL REFRIGERATOR DEALS

HAIFA, Thursday. — Two Bayside merchants charged with dealing illegally in electric refrigerators and transferring the money received for them to a person abroad were remanded for seven days each by Magistrate A. Neumann here today. The men are Ya'acov Gelber, a cattle dealer of Kiryat Motzkin, and Yosef Ackst of Kiryat Yam, who was released on IL500 bail.

BEN-ZVI

(Continued from Page 1)

one religion and another. A good start has been made this year in the plan to spread the Hebrew language. Hundreds of volunteer teachers and instructors, displaying true pioneering spirit, have made it possible for 50,000 immigrant men and women to attend Hebrew classes, in addition to the 250,000 children in our elementary schools.

Yet all our achievements are but a beginning: our earth conceals undiscovered treasures, and efforts are being made to reveal its hidden wealth. There is a great future in the fatherland for a people which hitherto lacked a homeland.

Our brethren in the Diaspora are in need of a homeland; both those living where the descendants of Ishmael rule and elsewhere. Their hopes are pinned on the Almighty and on their brethren, knowing deep in their hearts that their salvation and deliverance can emanate but from one place. Let our people living in the free countries know that in the establishment of Israel is their renascence, and that Israel's success is their success.

Their full participation in the consolidation and progress of the State is not possible without the active participation of youth in immigration and the work of construction.

I pray to the Rock of Israel and its Redeemer to bless us with the power of constancy and the ability to overcome all who would attack us and converge upon us to swallow us alive. We fervently hope for peace in the world, for with it shall come peace to us all.

I extend my wishes for a Happy New Year to all citizens of the State, whatever their religion or race, and to all our brethren the world over.

I send special greetings to the Israel Defence Forces, to the Israel Police and to all our security forces in the villages and on the borders, that stand guard by day and by night, protecting the welfare of the State and its residents. May you go from strength to strength.

I shall conclude with the blessing: And may You spread the tabernacle of Your peace over us and over all the dwellers on earth, over Your people Israel and over Jerusalem. May this coming year, the eighth under the banner of an independent Israel State, be a happy and joyous one.

Turkey Extends Izmir Import Licences

TEL AVIV, Thursday. — The special import licences, issued by the Turkish Government to participants at the Izmir Fair, have been extended until the end of October, the Manufacturers Association has been informed. The goods ordered should reach either Izmir or Istanbul ports by October 31, while the exporter's invoice and certificate of origin should reach the Turkish Central Bank by October 9.

SAFAD HOSPITAL TO RE-OPEN ON TUESDAY

SAFAD, Thursday. — Parents-to-be in Safad and vicinity have received the glad tidings that the Municipal Hospital with its 33-bed maternity ward will reopen on Tuesday. The hospital had been closed for over two months because of the doctors' strike, and an agreement to reopen it has now been reached.

THE CHIEF RABBINATE announces that it has approved the *kashrut* arrangements on the following ships: s.s. Jerusalem; s.s. Israel; s.s. Negbah; s.s. Artza; s.s. Golden Isles and s.s. Aegean.

Where to go

TODAY

JERUSALEM

Your Lunch and Dinner at Hesse's Restaurant, Jerusalem, Tel. 4120. Excellent food and service. Oldest establishment in Israel. Dinner will be served on the terrace.

★ **Exhibitions:** —

1) Gallery of portraits of famous Jews. 2) French Paintings and Sculptures of the XIXth and XXth centuries with a Corner dedicated to Fernand Leger. 3) Prehistory in Great Britain — air photographs of archaeological sites (a travelling exhibition of the British Council). 4) Paintings and Drawings, by Yoram Kaniuk. Exhibit of the Month; a painting by Jon van Goyen, "Stream near The Hague" (1650). Bezalel Museum. 9-1 (Closed on Saturday and Sunday).

Collages by Yudith Yellin-Geertner, "Nora Studio." Art Gallery, 9 Maimon Avenue. 10-1, 3-6. Also tomorrow and Sunday 10-2.

1) Maskit Workshops (rugs, basketwork, jewellery). 2) Paintings by Zvi Shor, Artists House. 10-1.

★ **Film Show:** — Karen Hayesod, for tourists and visitors. 11.30 a.m.

★ **Tours:** — Hebrew University conducted tour New Administration Building, King George Ave., opposite Terra Santa. 10 a.m.

SUNDAY

TEL AVIV

★ **Entertainment:** — Tourist Service Welcomes You, Z.O.A. House.

★ **Theatre:** — Ohel, "Eldorado," Ohel Theatre, 7 and 9.15 p.m.

Chamber Theatre, "The Rain Maker," Mograbi, 7 and 9.30 p.m.

Chamber Theatre, "The Mistress of the Mansion," Premiere, New Chamber Theatre Hall, 7 and 9.30 p.m.

ACCADIA BEACH

★ **Entertainment:** — Dine at the Accadia Grand Hotel — Dancing daily at 5 and 9 p.m. on Israel's most beautiful terrace.

Diabetics!

We have prepared For Your Holiday Table A large collection of pies, various tarts, sweets, chocolate specialities, jams etc.

We wish you ! A HAPPY NEW YEAR GOOD HEALTH AND WHOLESOME APPETITE!

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HEARTIEST WISHES FOR A HAPPY NEW YEAR

S.S. Israel Makes Trial Run at Hamburg

Jerusalem Post Reporter

HAIFA, Thursday. — Israel's first "made to measure" passenger liner, the s.s. Israel, is hoisting the home flag on her final trial run off Hamburg today, the Shoham management, owners of the vessel, announced here.

The 15,000-ton ship can carry 312 passengers in three classes, as well as 3,000 tons of cargo at 19 knots. She will be handled by Capt. W. Freudenberg and a 135 man crew. She is driven by 10,500-h.p. turbine engines and navigated with the aid of the most modern equipment. She was built in Hamburg from Reparations Funds, and is the first passenger ship constructed in Germany since the war.

The ship is partly air-conditioned, has a long distance phone for shipboard calls to all parts of the world, and will cost about $5,000 daily to run. To cover the expenses she will need a minimum booking of 60% of passenger and 40% cargo capacity.

The Israel will ply the Israel-America run, leaving Haifa every six weeks. The trip will last 13½ days. Passenger fares will range from $235 to $550. Special "drive in" arrangements for passengers' cars and quick luggage handling are provided. Next January, she will be joined on the America run by a sister ship, the Zion, now nearing completion.

The ship's interior decoration was planned by the architectural firm of Mansfeld, Weinreb and Gad, and prominent Israel artists chosen by a public panel, were commissioned to supply art work. The Israel is due to arrive in Haifa via Britain and Gibraltar on October 6, and will sail on her first U.S. bound voyage on October 13.

EMERGENCY PHARMACIES

TONIGHT

JERUSALEM: Ora, Rehov King George, 2043. Valero, German Colony, 4740.

TEL AVIV: Kohlberg, 28 Allenby, 23335. Fraenkel, 28 King George, 28721. Reitblat, 19 Nahlat Binyamin. Nordau, 183 Ben Yehuda, 23573. Hadassah, Hatikva Qr., 67684. **JAFFA:** Galenica, 19 Rehov 4, 83429. **RAMAT GAN:** Orion, 19 Arlosoroff, 71401. Levin, 28 Hanerba. **HOLON:** Ribek, Kikar Struma. **PETAH TIKVA:** Fishbein, 6 Hafetz Haim.

HAIFA: Nissan, 28 Khouri, 4197. **KIRYAT BIALIK:** Zevulun. **SAFAD:** Ha'ari. **NAHARIYA:** Mercas.

TOMORROW

JERUSALEM: Givant, Rehov Keren Kayemet, 2398. Zichron Moshe, near Edison Cinema, 4101.

TEL AVIV (Day): Tabatchnik, 17 Allenby, 24553. Reitblat, 19 Nahlat Binyamin. Moscovici, 26 King George, 63650. Ben Yehuda, 142 Ben Yehuda, 23585. Kastel, 147 Ibn Gabirol. Maccabi, New Maccabi Qr., 67337. (Evening): Magen David, 20 Allenby, 66426. Ahad Ha'am, 51 Ahad Ha'am, 3651. Kollendar, 76 Arlosoroff, 26513. Bilski, 2 Kikar Dizengoff, 26248. Maccabi, New Maccabi Qr., 67337. **JAFFA:** Lurie, 72 Rehov 1. **RAMAT GAN:** Amit, 130 Modi'in. Noga, opp. Fire Station, 72488. **HOLON:** Tikva, Kikar Struma. **PETAH TIKVA:** Assuta, 7 Stampfer.

HAIFA: Magen David, 18 Geula, 6206. Lamin, opp. Egged, 67830. Carmel, 1 Carmel, 81719. **KIRYAT BIALIK:** Zevulun. **SAFAD:** Ha'ari. **NAHARIYA:** Mercas.

SUNDAY

JERUSALEM: Amudim, Jaffa Road, 3361. Keren Avraham, 19 Zephania, 2950.

TEL AVIV: Abramsky, 49 Allenby, 3626. Kreisler, 21 Nahmani, 3433. Moshenson, 83 Ben Yehuda, 23461. Kollendar, 76 Arlosoroff, 26513. Bloch, 22 Bloch. Baruch, Hatikva Qr., 67405. **JAFFA:** Noga, near Noga Cinema, 81596. Evening: Geula, 10 Allenby, 62275. Shulman, 57 Ahad Ha'am, 4091. Michlin, 113 Allenby, 3358. Nordau, 183 Ben Yehuda, 23573. Baruch, Hatikva Qr., 67405. **JAFFA:** Vita, 61 Rehov 6. **RAMAT GAN:** Pinchi, 41 Hibat Zion. **GIVATAYIM:** Briut, 9 Syrkin. **HOLON:** Tikva, Kikar Struma. **PETAH TIKVA:** Haverkon, 24 Stampfer.

HAIFA: Rambam, 29 Arlosoroff, 3974. Anglo-American, 20 Ha'atzmaut, 3505. Moriah, 65 Moriah, 81009. **KIRYAT BIALIK:** Zevulun. **SAFAD:** Ha'ari. **NAHARIYA:** Mercas.

EMERGENCY PHYSICIANS

TONIGHT

JERUSALEM: Dr. Y. Levinger, 38 King George, 2877. Dr. B. Bartfeld, 26 Ussishkin, 2976.

TEL AVIV: Dr. M. Shaham, 1 Syrkin, 25642. Dr. L. Sacher, 54 Sokolow, 26983. Dr. I. Griffel, 5 Ben Yehuda, 23498.

HAIFA: Dr. Orobal, 34 Pevzner, 3606. Dr. Ludwig, 24 Shivat Zion, 67417.

TOMORROW

JERUSALEM: Dr. L. Romanoff, 11 Arlosoroff, 61217. Dr. G. Krauss, 33 Gaza Road, 3080.

TEL AVIV: As today.

HAIFA: Dr. Sherman, 3 Hanevi'im, 2424. Dr. Ludwig, 24 Shivat Zion, 67417. Day: Dr. Golergant, 1 Gilead, 4170. Evening: Dr. Hammel, 104 Jaffa, 66335.

SUNDAY

JERUSALEM: Dr. L. Romanoff, 11 Arlosoroff, 61217. Dr. M. Schumert, 19 Ben-Yehuda, 61274. Dr. S. Greenwald, 32 Bin Nun, 63068.

TEL AVIV: As today.

HAIFA: Dr. Sherman, 3 Hanevi'im, 2424. Dr. Ludwig, 24 Shivat Zion, 67417.

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Ulpan course for beginners 5 times weekly, 2 hours. Intensive courses for advanced pupils, 2 hours 2 and 3 times weekly.

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Afternoons and Evenings: Hebrew courses, all grades 1 hour twice weekly

held by Dr. I. LITTMANN

Particulars and Registrations Wizo Office, 4 Rehov Shoshanat Hacarmel, (8-12), Tel. 81525, and at Dr. Littmann's 10 Rehov Shoshanat Hacarmel.

Religious Services

SHABBAT, FIRST DAY OF ROSH HASHANA

Sidra: Breshit: 21, 1-34; Bamidbar: 29, 1-6.

Haftara: I Samuel, 1, 1-28.

SUNDAY, SECOND DAY ROSH HASHANA

Sidra: Breshit: 22, 1-19; Bamidbar 29, 1-6.

Haftara: Yirmiyahu, 31, 1—19.

Sabbath begins in Jerusalem at 5.50 p.m. today and at 6.30 p.m. tomorrow.

JERUSALEM

Yeshurun Synagogue: Tonight: 6.05 p.m. Tomorrow: Shahrit: 7.30 a.m. Minha: 5 p.m. SUNDAY: Shahrit: 7.30 a.m. Minha: 5 p.m. Arvit: 6.15 p.m.

Emet V'Emuna (Rehavia Gymnasia): Tonight: 5.45 p.m. Tomorrow: Shahrit: 8 a.m. Midrashim — Rabbi Dr. A. Philipp. Minha: 5 p.m. SUNDAY: Shahrit: 9.30 a.m. Sermon: Prof. H.S. Bergmann.

Ahdut Yisrael Congregation, Sephardic Orphan House, Jaffa Road: Tomorrow at 8.30 a.m. Youth Service with Congregational Singing.

Italian Synagogue (Hillel St.): Tonight: 5.35 p.m. Tomorrow: Shahrit: 7.30 a.m. Minha & Arvit: 5 p.m. SUNDAY: Shahrit: 7.30 a.m.

Mossad Harav Kook Synagogue (Hapoel Hamizrahi Qr.): Tonight: 6 p.m. Tomorrow: Shahrit: 8 a.m. Arvit: 6.15 p.m.

TEL AVIV

Beit Yisrael (96 Dizengoff Road): Tonight: 5.40 p.m. Tomorrow: Shahrit: 7.30 a.m. Minha: 6 p.m. Sunday: Shahrit: 7.30 a.m.

Ihud Shivat Zion (87 Ben Yehuda St.): Tonight: 5.35 p.m. Tomorrow: Shahrit: 7 a.m. Minha: 5.25 p.m. Arvit: 6.15 p.m. Sunday: Shahrit: 7 a.m. Minha: 4.45 p.m. Arvit: 6.15 p.m.

Ihud Shivat Zion (5 Strauss St.): Tonight: 5.35 p.m. Tomorrow: Shahrit: 7 a.m. Minha: 5.25 p.m. Arvit: 6.15 p.m. Sunday: Shahrit: 7 a.m. Minha: 4.45 p.m. Arvit: 6.15 p.m.

The Great Synagogue (Allenby Rd.): Tonight: 7.15 p.m. Tomorrow: Shahrit, 8 a.m.

Tiferet Zvi Synagogue (3 Herman Cohen St.): Tonight: 7.15 p.m. Tomorrow Shahrit, 8.30 a.m. (Cantor Leib Glantz & choir).

Young Israel (87 Bugrashov): Tonight: 7 p.m. Tomorrow: Shahrit, 9 a.m.

RAMAT GAN

Hatchia Synagogue: Tonight: 6.40 p.m. Tomorrow: Shahrit: 7 a.m. Minha: 6.40 p.m. Arvit: 7.30 p.m. Sunday: Shahrit: 7 a.m. Minha: 6.40 p.m.

Pharmacist or Assistant Pharmacist, male or female, wanted by Central Pharmacy in Jerusalem, excellent terms, permanent position. Apply: No. 1804, P.O.B. 81, Jerusalem.

OFFICE SUITE FOR RENT

3 rooms, 3rd floor, Rehov Shenkin-Rothschild Blvd. vicinity, also suited for a physician, immediately available. Offers to: P.O.B. 813, Tel Aviv.

Opportunity

For Sale

2-ROOM FLAT

Echer, Alef 9

Shikun Bitsaron, Tel Aviv, from 6-9 p.m., Bus No. 33.

Cleveland Leading American League

WASHINGTON, Thursday (UP). — Cleveland's pennant-inspired Indians conquered a season-long "jinx" and increased their American League lead to two games by walloping the Washington Senators twice, 3-1 and 3-2, on Tuesday night in a "make-or-break" double-header.

Previously the Indians had been beaten 12 out of 19 times by the upstart seventh-place Senators.

Other Tuesday results were:

NATIONAL LEAGUE: Philadelphia, 10; Chicago, 0. St. Louis, 3, Brooklyn 2. Pittsburg 5, Cincinnati 1. New York 8, Milwaukee 1.

AMERICAN LEAGUE: Kansas City 6, Boston 5 (first game) and 1, 6 (second game). Baltimore 2, Chicago 0 (and 6,9). Cleveland 3, Washington 1 (and 3,2). New York 6, Detroit 0.

Steeplechase Record

LONDON, (Reuter). — Jerzy Chromik, of Poland, smashed the world record for the 3,000 metres steeplechase in Budapest today with a time of 8 mins. 40.2 seconds, according to Warsaw radio. This beat the official world record of 8: 49.6 secs. by Sandor Rozsnyoi (Hungary) in 1954, but Pentti Karvonen (Finland), Vassily Vlassenko (USSR) and Chromik all have better times. Chromik set the previous best time with 8: 41.2 at Brno in August last, but this is still awaiting ratification.

His new world record was set up during an athletic match between Hungary and Poland. Hungary won the men's event by 122 points to 89, and the women's match by 98-48 points.

WELTERWEIGHT FIGHT

SYRACUSE, (New York) Thursday (UP). — Welterweight champion Carmen Basilio won a majority non-title 10-round decision last night over the middleweight contender, Gil Turner, in a thrilling fight at the War Memorial Auditorium here.

Separate Storage

in closed rooms.

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FELDMANN

HOUSE

Natanya

9 Rehov Hashiva, Tel. 388.

Some places for the HOLIDAYS as well as for Succot are still available.

PLEASE BOOK EARLY

Notices to the Public

CUSTOMS HOUSE, HAIFA

Bids for Purchasing Goods

1. Bids are hereby invited for the purchase of goods as listed in the following tenders:

Tender No. 58/55

37 cases containing tools and machinery including:

rolling machines
sharpening machinery
compressors
sprayers
drillers
punching machinery
sharpening tools
welding tools
surveying tools
and miscellaneous tools

Tender No. 59/55

7 cases containing: textile manufacturing machines, preliminary producing machinery for the textile industry.

Tender No. 60/55

7 tins of citrus extract, 300 kg. gross.

2. The goods listed in tender 58/55 are stored in the Near East Bonded Warehouse.

The goods listed in Tender 59/55 are stored in the Levant Bonded Warehouse.

The goods listed in Tender 60/55 are stored in Warehouse A. in the Customs House.

3. The goods can be viewed, and additional details can be obtained at the above warehouses on September 20, 21, 22, 23 between 8 a.m. and 12 noon.

4. The bids should be submitted in a closed envelope on forms which are obtainable from the customs officials in charge of the warehouses, and at the Sales Department of the Customs House, Haifa.

All bids should bear the number of the tender, and a bank draft issued to the Customs Collector, Haifa, at the rate of 10% of the bid, should be attached.

Every bid as submitted will commit the bidder, and the cheque attached to the bid will guarantee fulfilment of all the details and conditions of the bid.

Bidders should observe the conditions of the bid, and any change may invalidate the bid.

5. The successful bidder should remove the goods from the warehouses of the Customs House 7 days after receipt of the announcement of the acceptance of the bid.

The bids are to be put into the Tenders Box, Room 3, Customs House, Haifa.

Tenderers need not bid for all the tenders.

6. October 6, 1955, 12 noon, is the deadline for the submission of bids.

7. I am not bound to accept the highest or any bid.

A. SELA
CUSTOMS COLLECTOR

RENEWAL OF FIREARM LICENCES

The Ministry of Interior draws the attention of the public to the fact that licences to hold firearms expire on September 16, 1955, and that licences for the coming year should be renewed as early as possible. Licence holders are required to obtain an Inspector of Firearms' certificate attesting that their firearms have been inspected and are fit for use, and to apply to the Licensing Officials of the District Representatives Offices immediately after Rosh Hashana.

MA'ADAN RESTAURANT ASHKELON

wishes all its clients A HAPPY NEW YEAR

Egon & Miriam Wittenberg

Ashkelon — Afridar.

WANTED

Typist-Secretary

female

with thorough knowledge of Hebrew. German and general office routine. Good prospects for work abroad.

Offers, including curriculum vitae, to be sent to: P.O.B. 7059, Tel Aviv.

Required Immediately

TURNERS Grade AA — FITTERS Grade AA

TOOLMAKERS

for large industrial plant in the Tel Aviv vicinity. Transport assured.

Write, in complete confidence, to: P.O.B. 1298, Tel Aviv.

Lev Hacarmel Hotel

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wishes its Friends and Patrons a Happy and Peaceful New Year

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Thanks all clients and friends for the confidence shown and wishes them

A HAPPY NEW YEAR



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שנת טובה ומבורכת

★

Alexander and Lili Brener and family

Leather Factory, Petah Tikva

extend

BEST WISHES FOR A HAPPY NEW YEAR

to all their friends and relatives, to the managers, clerks and workers of their factory, and to all those who deal with them.

To the State of Israel
and its Government

To the Israel Defence Forces

To the Jews in the Diaspora
and to the citizens of Ashkelon

Best Wishes for a Year of Peace, Strength & Plenty

ASHKELON

Local Council



DAY OF JUDGMENT, MEMORIAL AND SOUNDING THE RAM'S HORN

The Fourth New Year in the Jewish Calendar

By DR. I. W. SLOTKI

ACCORDING to the Mishna there are no fewer than four new year days in the Hebrew calendar.

The first day of the month of Nissan is the new year for Jewish kings. If, for instance, a king was crowned some time before the first day of Nissan, the period between his crowning and Nissan 1, however short, is treated as a full year, and with Nissan 1 begins the second year of his reign. It is also the new year for festivals, the first of them, Passover, having been celebrated in it as stated in Exodus XII.

The first day of the month of Elul is the new year for the tithing of cattle. Such tithe must be given from and for those cattle only that were born in the same year. Cattle born before Elul 1 may not be given as tithe for such as were born after that date, nor may tithe be given from those born after Elul 1 for such as were born before that date.

Tu biShvat, or the 15th of Shvat, is the new year for trees, according to the School of Hillel, whose ruling has been adopted, contrary to that of the School of Shammai, which maintained that the new year is on the first day of the month. Tu biShvat is now a national school holiday, when children go out to plant new trees.

Tishri 1 is the new year for the calculation of years of release *(shmitta)*, when cultivation of the land is forbidden and debts must be renounced; jubilee years *(yovel)* when landed property that has been sold returns to its original owner and slaves are liberated; for the planting of trees whose fruit is forbidden during the first three years after the planting *(orlah)*; and for the tithes of vegetables which must be given from and for vegetables gathered in the same year.

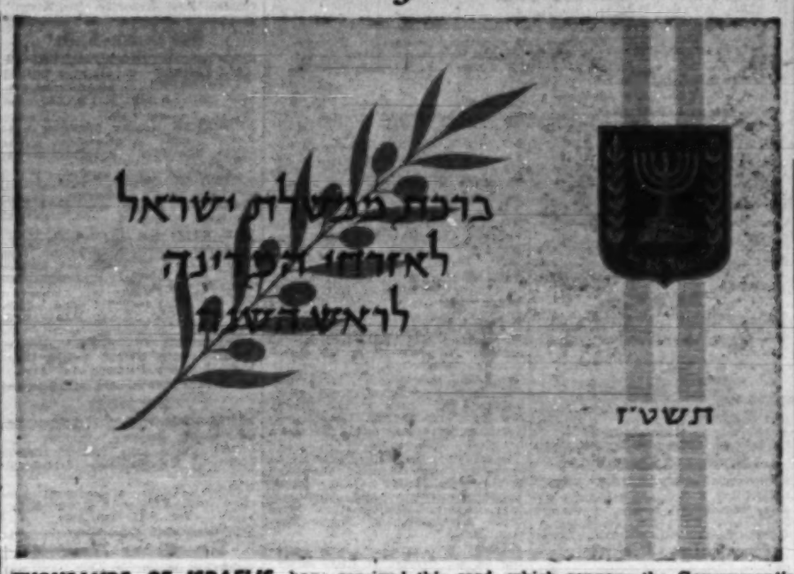
Those gathered before Tishri 1 may not serve as tithe for any that were gathered after the first of that month, nor may tithe be given from vegetables gathered after Tishri 1 for any that were gathered before that date. (References, Mishna Rosh Hashana I. 1; Exodus xii; Deuteronomy xv, 1-18; Exod. xxiii, 10f.; Leviticus xxv; xix, 21-36).

The last-mentioned New Year has been accepted throughout the centuries and by all Jewish communities as the main New Year festival, and it has also acquired the designation of *Yom Ha'din*, Day of Judgment; *Yom Hazikaron*, Day of Memorial; *Yom Terua*, Day of Blowing of the *shofar*. Only on the Sabbath is the blowing forbidden. In Temple times, a special burnt-offering, meal-offering and a sin-offering were prepared besides the new moon offerings and the continual burnt-offerings. (Leviticus XIII, 24; Numbers XXIX, 1-7).

Although the Torah speaks of Tishri as "the seventh month" (Num. XXIX, 1), it is an accepted tradition (R. H. 8b) that the first two days are nevertheless the New Year festival; and in the submission of Rabbi Eliezer the world was created on the first day of Tishri (R.H. 11a). Nissan, as has been said above, is the first of months in respect only of the order of the festivals, the first of them, Passover, having been celebrated in it, and in connection with the calculation of the years of reigning kings; and for some other limited purposes, which need not be specified here.

At the School of Rabbi Ishmael (a Tanna of the first century C.E.) it was taught: the world is judged at four seasons of the year. At Passover in respect of the crops; at Pentecost in respect of the fruits of the trees; at Tabernacles concerning water; but man is judged on Rosh Hashana, and his fate is sealed on the Day of Atonement (R.H. 1,1 and 16a).

"Thou remembered what was wrought from eternity," runs one of the festival prayers, "and art mindful of all that had been formed from of old... Thereon also



THOUSANDS OF ISRAELIS have received this card, which conveys the Government's New Year greetings to the citizens of the State.

sentence is pronounced upon countries — which of them is destined to the sword and which to peace, which to famine and which to plenty; and each separate creature is visited thereon and recorded for life or for death. Who is not visited on this day? For the remembrance of every creature cometh before Thee, each man's deeds and destiny, his works and ways, his thought and schemes, his imaginings and achievements." (Authorised Daily Prayer Book p. 94f.).

Three heavenly books, said Rabbi Kruspedai in the name of Rabbi Yohanan (a Palestinian Amora of the second and third centuries), are opened on Rosh Hashana. One for the thoroughly wicked, one for the thoroughly righteous, and one for the intermediary classes. The fate of the thoroughly righteous is immediately inscribed and sealed in the book of life. The fate of the thoroughly wicked is forthwith inscribed and sealed in the book of death. The intermediate are held in suspense from the New Year to the Day of Atonement. If in the meantime they have acquired merit, they are inscribed in the book of life; if they have not acquired merit, they are inscribed in the book of death.

Despite all the solemnity and awe of the festival, the second half of each of the two days is set aside for family festivities and all other legitimate pleasures and enjoyments.

An historic example of this is contained in the Book of Nehemiah viii, 9. When Ezra and Nehemiah (in 445 B.C.E.) had assembled all the people, men and women, in front of the water gate in Jerusalem on Rosh Hashana, the scroll of the Torah was read for them by Ezra "from early morning until midday." Only until midday. Then, though the people were still weeping under the influence of the exhortations they had heard, both Ezra and Nehemiah and the Levites said unto them: "This day is holy unto the Lord . . . mourn not, nor weep . . . go your way, eat the fat and drink the sweet, and send portions unto him for whom nothing is prepared; for this day is holy unto the Lord, neither be ye grieved, for the joy of the Lord is your strength."

In tractate Horayot of the Babylonian Talmud, 12a, we are told by Abaye (a Babylonian Amora of the third and fourth centuries C.E.) that for good luck one should eat on the New Year pumpkin, fenugreek, leek, beet and dates. As these grow in abundance, they symbolize success and prosperity.

Rabbi Jacob Moelin, known as the Maharil (12th century C.E.), established the custom of eating on the first night of the New Year, immediately after the first piece of bread following the benediction has been consumed, a sweet apple dipped in honey. This is preceded by a prayer that the ensuing year be "good and sweet." Other customs adopted in different countries include eating of grapes and figs, symbolizing sweetness; calf's head, eminence; fish, fertility, and ram's head as reminder of the binding of Isaac.

After the synagogue service on the first night, the greeting *Leshana tova tikatev* "May you be inscribed for a good year" is interchanged (Shulhan Aruch dlxxxii, 9). Some use the full formula, "May you be inscribed and your fate sealed for a good year in the book of the righteous forthwith for a long and good life and peace." *(JCFNS)*

Nelson Glueck Reports on Negev Archaeological Survey

SOLOMON'S COPPER MINE IN ARAVA

By NELSON GLUECK
Director, Lewis M. Rabinowitz Archaeological Expedition.

ACCOMPANIED by Benno Rottenberg, who has been the photographer of our expedition for the past two years, and by a number of other civilians, including Ya'acov Shemroni of Mishmar David, who was with us last year, and narrowly escaped with his life when one of our cars turned upside down in an accident; Ephraim Chanun of Beit Alpha, Aml'ed Cohen of Mishmar David, and particularly Israel Omri, our guide and cartographer, we drove into Eilat on August 21. With us in addition were some very valuable individuals whom the Israel armed forces had assigned to accompany us.

Then, riding southward along the shore of the Gulf of Akaba, we stopped at the point where I could still see some of the copper ore slag that had come from smelting the raw ore of King Solomon's copper mines, discovered in 1932 in the Wadi Arava. We stopped and climbed the hill, and there, at a point on the edge of the hill overlooking the Gulf of Akaba from the west, we found remnants of the slag pile that has been lying there for some 3,000 years. It is located at coordinate 144.6-883.6. I doubt very much whether these remains of the industrial activity of King Solomon will be seen much longer. The hillside has begun to crumble in, and some of the pieces are lying practically next to the road and will soon be covered up. The others, too, in the course of the rapid building of the city of Eilat, will inevitably disappear.

This particular heap of copper slag was of special importance to me because, after having discovered a long line of such copper mines with their crude little smelting furnaces and great heaps of copper slag at many points on both sides of the Wadi Arava, and then having discovered this one overlooking the northwest corner of the Gulf of Akaba, I had come to the conclusion that the present northern shore line of the Gulf must be very much to the same position as in Solomon's times. Until 1937, it had been generally accepted that ancient Etzion-Geber had been located some 30 kilometres farther north in the Wadi Arava. There seemed to us to be no proof for that theory, other than the completely fallacious one of the existence of sea-fossils at the point that had been fixed as the site of Solomon's seaport. As a native of the city of Cincinnati, 1,000 kilometres inland, who from his early childhood had picked up fossils of sea urchins in the garden of his home, the theory made no sense to me.

I am now happy to announce the discovery of another Solomonic mining and smelting site — one of the largest I have discovered — in the Wadi Arava, or rather in Wadi Amram, which leads down into it, about 18 kilometres from Eilat. In the company of "Gandhi" and other members of the armed forces, I had visited its northeast part, and the shaft mines at the western end of Wadi Amram a few hundred metres farther west, some years ago. We had, however, failed to visit the southwest part of the site, because at that time of day we could not make out the small circles of stones that comprise its most important part.

But last month, when I was taken by the Israel Air Force for a one-and-a-half-hour flight over the southern Negev in a Piper Cub, we spied the site again, and it looked so important that we circled it for some minutes. From the ground it is impossible to get a comprehensive view of it, for it is located just behind a small, conical, red sandstone hill.

Mining and Smelting

The site occupies almost 100 dunams, dotted with dozens of remains of small circular, square and rectangular stone structures, some of which were huts in which the miners dwelt, and most of which were the small furnaces in which the copper ore, obviously mined in the immediate vicinity, was crushed and smelted.

There was a considerable pile of slag, stemming from the smelting activities, in the centre of the site. Fragments of raw copper ore or of sandstone containing much copper ore were found on the surface of the site, as well as fragments of finished copper, which, however, were completely corroded all the way through. In addition to the central pile of slag, pieces of slag were found in and around most of the small furnace structures. We also found round flint hammers and sandstone blocks on which pieces of soft smelted copper had been hammered into shape.

The question that must arise immediately in the reader's mind is how the archaeologist knows that this mining and smelting site was worked in the time of King Solomon and of his successors. The answer comes from the fact that there were hundreds of fragments of pottery on the surface of the site which could be dated almost exclusively to the period of the Judaean kingdom. There were large numbers of particularly characteristic rims and handles and bases and ornamented pieces, which were classic examples of what is the Judaean period of pottery.

There could be no possible mistake. This site belonged to the long row of copper mining and smelting sites that I had previously discovered in the Wadi Arava. Indeed, it filled a gap in the line of these sites between Eilat and Mene'iyyeh (Timna).

On none of the ancient Solomonic copper and smelting sites that I had discovered previously in the Wadi Arava were there larger numbers of characteristic Solomonic period pottery than on this site. In this regard, therefore, the Wadi Amram site becomes the most important of the entire series of ancient Judaean period copper mine sites in the entire Wadi Arava. We had discovered definitive examples of Judaean pottery in the other sites also, but the pottery remains on this site were the most plentiful of them all. We estimate that there are approximately 200 ancient buildings and smelting furnaces on this site.

This is the third of a series of articles published by arrangement with "Bamahaneh." The first two appeared on September 2 and 9.

HEARD ABROAD

I do not have the makings of a dictator. — President Peron.

Don't think I am ashamed of the name of von Ribbentrop. I am proud of it. —Herr Adolf von Ribbentrop.

You can't be very sexy on a trapeze. — Gina Lollobrigida

When you are 85, don't try a back flip. — Bernard Baruch.

I do not mind what language an opera is sung in so long as it is a language I don't understand. — Sir Edward Appleton, London, Sessions.

You cannot punish and rehabilitate a man in the same cell. — Dr. Negley K. Teeters, Professor of Criminology, Philadelphia.

My new business development: H'e skin beauty with reducing pills. —Mme. Helena Rubinstein.

The world belongs to women. When a man is born people ask how his mother is. When he gets married people exclaim: "Isn't the bride sweet!" When he is dead people ask: "How much did he leave her?" — Jean Gabriel Lemerque, the painter.

When I was in the White House I used to keep on my desk a sign which said: "The buck stops here."—Mr. Harry Truman

Astronomy is no longer so useless as it was 37 years ago. — Dr. Otto Struve, of California University.

The risk of setting fire to the world is so small that you can write it off.—Prof. Mott, of the Cavendish Laboratory, Cambridge

Men decline intellectually after the age of 24 but by that time they are cunning enough to conceal it. — George Simenon.

POLITICAL EDUCATION NEEDED

By S. TRAUM

WHAT strikes you most when you come to talk to "New Israel" and also to many of the older immigrants from Oriental countries on the eve of this fateful year of renewed immigration is their lack of elementary education and their widespread ignorance regarding most of the problems with which the nation is faced. To come to them once or twice on the eve of an election and make them appreciate these issues to such a degree as to enable them to weigh them well, is a well-nigh impossible task. You must be content to single out one problem and expound it in simple language, beginning with its most basic premises. Even then, the voter will probably be unable to decide for himself once your opposite number comes along to give him his side of the story. Provided both of you have appealed to his reason only, and not to his emotions, he will be confused.

There can be no doubt that neither in scope nor in depth enough could have been done in an election campaign, no matter how long, to bring about intelligent appreciation of this country's problems and policy. And this is one of the great dangers of our democracy. More than half the population of Israel fits the description I have given. Many of them — unfortunately we have no up-to-date statistics — are illiterate. The greater part of the rest has not enough knowledge of Hebrew to follow events from newspapers, lectures and from daily contact with the older inhabitants. Yet we trust them to elect our government. In so doing, are we not playing with fire? In its present state, Israel may be an easy prey to demagogues concerned with stirring up ill-feeling and fanning prejudices, since the counterweight of reasonable judgment is much too low.

Wait for Children

What then is to be done? It seems to me that two approaches are possible. One may say: Ours is the "generation of the desert." There is nothing much we can do in the near future to lift it to a cultural and educational level worthy of free citizens of a modern democracy. Better, let us concentrate on the youth and make sure that they grow into fully equipped citizens of our State. Meanwhile, the old-timers should provide the backbone of our democratic life. Voting should depend on a literacy test, a certain knowledge of Hebrew and a minimum period of residence in Israel.

On the other hand, one may say: Who are we to write off a whole generation? Having decided upon the ingathering of the distant tribes of Israel, we cannot escape responsibility for helping them in every way possible, educating them and lifting them up to our own level. We can no longer live side by side with our fellow citizens recently arrived, but must try and live together with them. In that continuous and laborious process of integration, the vote assumes great educational value as an expression of equal rights and responsibilities.

I prefer the second outlook over the first, pessimistic one. But what gigantic efforts and tasks does it impose upon us? It compels us to see the main problem of our national life as an educational one, with two objects to be aimed at simultaneously.

First of all is primary education along with the acquisition of our Hebrew language. That is the task of the Ministry of Education, Local Councils, Labour Councils and all kinds of private bodies. The education of adults on such a scale is in itself an immense task and responsibility. Secondly, civic education with everything involved to make of people who have come from primitive and hostile surroundings good citizens of a modern and civilized state.

That is the peculiar province of responsible political leadership. It entails coming to the people not only at election time, but always, giving them a straightforward and intelligible exposition of our national problems, setting forth all the necessary facts and figures, developing in them a sense of civic responsibility and participation in our democratic life. A great deal of money wasted in election campaigns for all kinds of propaganda should be applied by political parties to that continuous effort in civic education.

Some important steps have already been made in the right direction. Hundreds of small gatherings have been held in private homes. Problems were discussed calmly, questions answered and explanations given. But much remains to be done. If you cherish our democratic institutions and are anxious for their future, you should get used to exchanging your easy chair an evening or two a week for a bench in some club or assembly place to meet your new compatriots and let them learn from your knowledge and experience. In so doing, you may get to understand and like them.

What's New

By DAHN BEN-AMOTZ

NEW Year's greetings to you all, and a especially great and happy to our readers and even so their friends who can't afford to buy the paper. Blessings on the rich who have trouble going to sleep at night, to the middle-class who are trying to climb to the top and to the poor proletariat who forgot to unite. A peaceful year to the police and the Army. We hope they'll forget again this year to call us up for the Reserves. Heaps of greetings to the new Government, if there is one, and a whopping holiday to the ex-Knesset members who are job-hunting.

A sweet perfumy year to Orna Porat, the beauty from Sechuan, to the pilots who downed the Egyptian planes, to the ever-worrying Gen. Burns, to Salah Salem who is finally free to study Hebrew, to Ayala Sachs and her French paintings, to Shoshana Damari and her brother Saadia, to Yoskevich to whom all the country is a stage, to the President of the Bachelors' Parliament in Kasalt, to Nathan Alterman who fights



prose with poetry, to Dave of Fink's Bar, to the unknown designer of the new money, to Moshe Barak who lived to see his painting selling at double the pre-fast price, to a veteran mayor, Abba Khoushy, and to Gershon Agron, a new Mayor (may God be with him; His messengers are already).

A year of joy and creation, a year of work and elation, a year of doubled wages and leisure to the layers of the pipeline to the Negev, to Benyamin Galai who has his coffee in "Ma'ariv," to Harzfeld who gets younger and younger, to Crazy Mashiah, to Golda Myerson who didn't make it, to His Excellency the Minister Yigal Alon, to the new Tourist Office, to Vera Weizmann, Lola Baer, Yigal Mossensohn, Jean David and Paula B-G. Lots of luck to Yigael Yadin in Hatzor, to Datan in Nahariya, Bar Adon in Beit Yerah and the rest of the archaeologists who are searching for yesterday. Best wishes and plenty of them to the searchers for oil, to the Income Tax, may they break a leg, to National Insurance and to the Drop of Milk. Hails and *gesundheit* to the gardeners of Jerusalem who put conspicuous flower pots all around the streets, to the fishermen of Eilat, to Ruth Dayan with her carpets, to the *kibbutzim* that need a loan, to the Kupat Holim doctors, to the Accadia Hotel, the Vienna Cafe and Zim who had the courage to employ local artists, to Uri Zvi Greenberg and Avraham Shlonsky, to the friend of the people and saviour of humanity, Dr. Moshe Sneh, to Menahem Begin who is riding high ("Hold me, boys, or I'll conquer the whole Middle East!"), to "Dvar Hapoelet" and "Ujkolet." A happy new year to all these and many others we must have forgotten. May you all be fruitful and multiply this year. Get going.

Cabaret in Famagusta

AROUND midnight a couple of weeks ago, we walked out of one of the open-air cinemas in Famagusta, Cyprus, and having nothing much to do, went into the Ambassador Cafe for a drink. The Ambassador is an open-air cabaret. The citrus trees are lit with red and green lamps, and under them are small tables, some of which were occupied by pairs of unhappy-looking girls. The bar is at the far end of the garden. On that particular night, even the bar was half-empty, the reason being, we were told, that a week earlier a bomb had been thrown against it, breaking a large number of liquor bottles but hurting no one. We climbed onto a stool at the far end of the bar and ordered a beer.

On our left was an aging British soldier wearing khaki trousers and a white shirt whose rolled-up sleeves revealed a large collection of tattoos. Next to him sat a Greek girl who spoke very basic English. Her smooth, black hair was collected lightly at the back, and she wore cheap costume jewellery. She asked him if he wanted to dance again. "Getting old," he said, smiling sadly, and revealing a set of perfect artificial teeth. She moved closer to him and, smoothing his thick eyebrows, said, "This way must be. Not here there, here there." "You're right," he said, "but I didn't have a chance to brush them today," and burst into a roar of laughter. She didn't get the joke, but slowly she began laughing, too. She pointed out one of his tattooed designs and asked what it was for. He said it was very nice and that he liked it. He said he had been serving in the army for over 26 years and that he had many other tattoo designs all over his body. She touched his narrow chest with her hand, and he put his hand on her knee. The barmaid approached them, picked up their glasses, and said that they looked empty to her. He shrugged his shoulders and ordered two more whiskeys.

A minute later, the barmaid returned, put down the refilled glasses, gave the girl an aluminium chip and placed another bill on a stack of red bills in front of the soldier. "Hell," he said, "you're going to pump out all my pay tonight." The barmaid smiled and went on to another Englishman in civilian clothes, who for some reason looked like an officer. He wore a bow tie. She refilled his glass, too, and placed the bill in front of him. "When is your beautiful sister coming?" the officer enquired. "Since when are you interested in beautiful young girls?" the barmaid asked. "I don't think her ladyship will like it." She spoke perfect English, and we couldn't guess whether she was Greek or Turkish. She told him a long, involved story about her sister being taken out by a prominent young Greek from a very good family who wanted to marry her, et cetera, et cetera. She spoke very quickly, and jumped from subject to subject.

The orchestra started a tango, and the Greek girl pulled her soldier up to dance. Some more soldiers came in and ordered beer. The barmaid had a kind word for each of them. Then a young couple entered and sat down at the bar. "Here's my sister," said the barmaid to the officer. The officer stood up to say "How do you do," and ordered a round of drinks.

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SUN. Sept. 18	0545	CYPRUS AIR	Nicosia, Athens, Rome, London
	1020	L.A.I.	Athens, Rome, Paris, New York
	1115	T.W.A.	Athens, Rome, Geneva, Paris, New York
	2400	EL AL	Athens, Paris, London, New York
MON. Sept. 19	1000	EL AL	Nicosia
	1255	T A E	Nicosia, Athens
	1900	EL AL	Istanbul
TUES. Sept. 20	0610	S.A.S.	Istanbul, Vienna, Dusseldorf, Copenhagen, Stockholm
	0700	SWISS AIR	Athens Geneva, Zurich
	0825	SABENA	Athens, Brussels, New York
	1000	AIR FRANCE	Rome, Paris, New York
	1230	K.L.M.	Munich, Amsterdam, New York
	2120	EL AL	Nairobi, Johannesburg
WED. Sept. 21	0545	CYPRUS AIR	Nicosia, Ankara, Istanbul, Athens, Rome, London.
	0900	EL AL	Rome, Paris, London, New York.
	1000	T.W.A.	Athens, Rome, Zurich, Paris, New York
	1000	L.A.I.	Athens Rome New York
	1230	T A E	Nicosia, Athens
	1700	EL AL	Nicosia
THURS. Sept. 22	0930	EL AL	Athens, Rome.
	1240	K.L.M.	Rome, Amsterdam, New York
FRI. Sept. 23	0930	CYPRUS AIR	Nicosia Ankara, Istanbul, Athens, Rome
	1400	EL AL	Rome, Paris, London.

FROM HAIFA AIRPORT

TUES. Sept. 20	1300	CYPRUS AIR	Nicosia, Port Sudan, Khartoum.

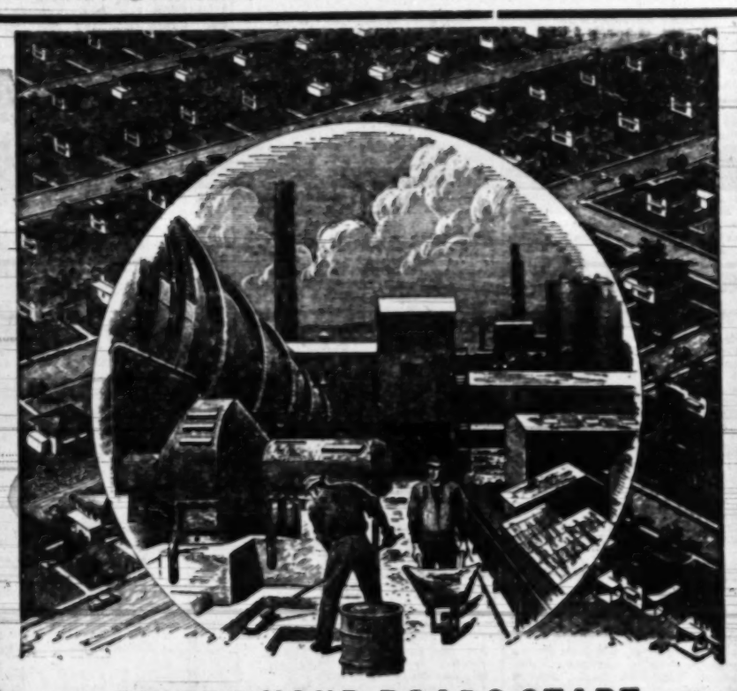
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MON. Sept. 19 s.s.	GOLDEN ISLES	Marseilles	
TUES. Sept. 20 s.s.	MEGAPIA	Larnaca, Piraeus, Bari, Venice, Trieste	
THURS. Sept. 22 s.s.	JERUSALEM	Genoa, Marseilles	
THURS. Sept. 22 s.s.	ARNU	Larnaca, Iskenderun, Izmir, Istanbul	

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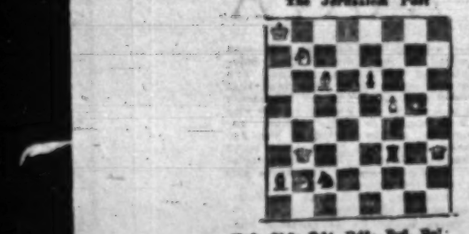
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CHESS

September 16, 1955

Problem No. 913
E. Ayaez, Rasmi Gan
Specially Composed for
The Jerusalem Post



Kah; Qb3; Rb4, Rd8; Be6, Bel: Kth2, Kth7; Pf5, g6. (10)
Ke6; Qh8; Re1, Rf1; Be2, Be5: Kte2; Pe4, f4. (6)
White Mates in Two.

Problem No. 913
E. Gheiblagi, Ma'barot
Specially Composed for
The Jerusalem Post



Ke1; Rh8, Rf8; Bb1, Bc1: Pa2, c4, d3. (8)
Ke5; Pa1, b4, c5, f5. (5)
Selfmate in Four

SOLUTIONS. Problem No. 907 (Bartolovic): 1.Qe6 with a Rl, Kt Wheel.

Problem No. 908 (Hindre): 1.Rh7 Kb4 2.Rb7! (2.Qf2? Ke5!): 1.— Re7 2.Qf2! (2.Rb7? Kb6!): 1.— B:e6 2.R:e6 K:a5 3.Bc8c.

KIBBUTZ "OLYMPICS"

The team tournament of kibbutzim held in Tel Aviv proved to be the biggest event of its kind ever held in Israel. Over 200 players representing Ihud Hakibbutzim, Hakibbutz Ha'artzi, Hakibbutz Hameuhad and Zahal (as the guest team) in teams of 25 each (including two women) took part in the event. The cup, donated by the Cultural Committee of the Kibbutzim, was won by the Ihud team, which scored 25 points in 50 games. The Zahal team playing on 11 boards, won all three matches and was awarded the cup donated by the Israel Chess Federation. On the opening evening, hopes were expressed that the kibbutzim will in future play an important part in Israel chess and form an integral part of the ICF.

• M. CERNIAK, International Master, won the Jerusalem championship, scoring eight points in nine games. He was followed by Ettinger, 6, David, 5½ (1), Ron, 5(1), Dobkin and Varshavski, 5, Mothliver, 4, Vagev, 3½(1), Seculov, 2 and Katz, 1(1).

Game No. 516

White: Petrosjan Black: Taimanov
(Played in the 22nd U.S.S.R. championship)

1.d4 Kf6; 2.c4 e6; 3.Kc3 d5; 4.Kc3 c6; 5.e3 Kbd7; 6.Bd3 Be4; 7.0-0 0-0; 8.Qc2 Bd6; 9.b3 Qe7; 10.b:c4 b:c4; 11.Bb2 Re8; 12.Ke1 Kf8; 13.Be4 b5; 14.Bad1 a:c4; 15.Bf3+ Kh8; 16.B:c4 Bc5; 17.Bf4 Qe7; 18.Re1 Qd6; 19.Rbd1 f6; 20.Rc4 Re7; 21.Rd5 Bb6; 22.Ba3 c5; 23.Kb4, and Black resigned as there is no way to prevent Ktc6+.

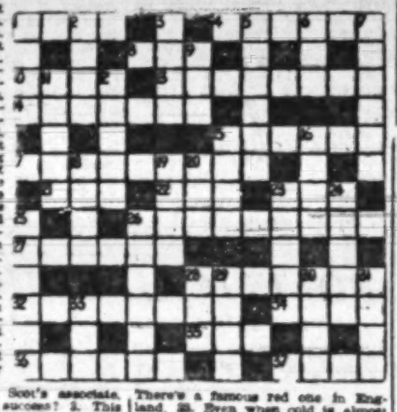
• A classical win in a R+P ending occurred in the following game (Trajkovic—Vidmar, Ljubljana 1953) W.—Ke2; Rh8; Pa4, c4, B.—Kc5; Rh3; Pa5, b6. 1.b7! Kb4 (forced, otherwise 2.Rc8+) 2.c5! and Bl. resigned, as 2...—b:c is followed by 3.Rb8+ and 2.—K:a4 by 3.c:b (c6) and wins.

Fide Meets

The 26th congress of the International Chess Federation held in Goteborg prior to the opening of the interzonal tournament, ruled that the first nine in this tournament (and not six) would join Bronstein in the forthcoming Candidates' Tournament for the world championship. This tournament, the winner of which will meet Botvinnik in a match for the world title, will probably be held at the end of March next year in Holland, and will commemorate the 10th anniversary of the death of Alexander Aljechin.

The 13th Olympiad will be held in Moscow in September 1956. The first woman's olympics will be held in 1957, and the Junior World Championship will be held in Toronto the same year. The Candidates Tournament of the Women's World Championship will open in Moscow on October 1. The winner will meet the present title holder, E. Bikova (U.S.S.R.). The title of Grand Master was awarded to the Yugoslav masters Ivkov and Matanovic, while G. Illivitski (U.S.S.R.) was awarded the title of International Master. A similar title among women, was awarded to Volpert and Gurfinkel (U.S.S.R.).

POST CROSSWORD PUZZLE



ACROSS. — 1. Not in Nazareth. 4. Form of staircase. 9. She doesn't charge for the milk. 10. Would you complain about catching one? 13. Dees, and doesn't, describe what a mannequin displays. 14. Rapid flow. 15. It was a long, long time ago. 17. Not to measure. 21. She appears in suede gloves. 22. To be influenced. 23. Had a bite in a teashop. 26. Set on Emil, possibly. 27. Death-dealing. 28. Found to be wrong. 29. Civic building. 34. Revised rate in the plant. 35. Shaggy animal. 36. Put your best foot forward? 37. Does it hide one's inner self?

DOWN. — 1. Old Scot's associate. 2. The sound of success? 3. This word's at the top of the list. 4. Father gets fabric from a fine house. 6. Capital clarionet piece. 7. It flies up for a heavy defeat! 9. We get the tea covered with water, perhaps. 11. Fine garments. 12. If she isn't married, she soon will be. 15. Motor of bus you hail. 16. Singing voice. 18. A somewhat jaunty relative? 19. Postal Protection? 20. Draw a head. 21. Not on the level in the pin-table saloon. 24. Don't leave! 25. Some of the washing-up, perhaps. 26. She has a boy round to be whipped. 28. Go up in the air. 29. He's a landlubber to start with. 30. Hold forth. 31. There's a famous red one in England. 33. Even when cold is almost warm.

LAST WEEK'S SOLUTION
ACROSS. — 1. Sun-tan. 5. Kid. 8. Barn. 9. Otsan. 10. Nugget. 11. Tit for tat. 13. Lots. 15. Ore. 16. Corny. 17. Tiber. 20. Mab. 22. Yet. 23. Lapse. 24. C-oral. 26. Pan(handle). 27. Noun. 28. Davy Jones. 31. Simp(ller. 32. Beer(bler). 33. P-it-T. 34. Nay. 35. Yearly.
DOWN. — 1. Single. 2. Night-cap. 3. A-bet. 4. Natter. 5. Knife. 6. Door. 7. Cab-aret. 12. Try. 14. Sobs. 15. IV-an. 19. Below par. 20. Manager. 21. Honesty. 24. Can(can). 25. Energy. 26. Pop-py. 29. Yarn. 30. Bite.

Radio Review

Programmes Structure

TWELVE months ago, the most interesting development to report was the transfer of responsibility for broadcasting to the Minister without Portfolio and his department. Reviewing the past year, it can now be said that from the programme aspect, this change has had little effect. Of the innovations instigated from that office, only the Youth Feature and the third newsreel are still with us.

In fact, this absence of discernible impact is commendable. Listeners like to feel that the initiative comes from the broadcasters, and that the powers that hover in the background confine themselves to the most general points of policy and organisation. On the latter score, the most significant development of the old year has been the appointment of a full-time director for Kol Yisrael, for the first time since 1951. This, too, has made little of an obvious mark on the programmes, although some of the less successful series have been jettisoned, but it has had the beneficial effect of tightening up the organization and imparting a sense of discipline.

The programmes were revised somewhat in the course of the year, notably by the introduction of Bible commentary and a popular literary feature, but the change in programming since last year (or the year before) is negligible. Two major innovations of the year have been the institution of regular Hebrew lessons and Kol Zion's nightly transmission to South Africa.

One of the encouraging events of recent months has been the increasing employment of Shabbetai Tevet. Hitherto, his work had been confined to the Children's Hour with a very occasional dab at a feature. Now we have had a chance to examine his work in extenso and the impression has emerged of one of the few writers in the country who appreciate the medium of radio.

Of the year's new series, pride of place must be given to Amnon Abi-No'omi's Famous Trials which have combined courtroom drama with legal education. Special mention must be made of Galei Zahal's fine features (by Shulamit Har-Even) on the Arab armies and the Arab peoples: the importance of enlightened information on these topics is too obvious to require stressing. The monthly agricultural magazine, presented by Ephraim Abba and Oded Kapelniuk, has been snappily edited, while the palm for the year's best light series goes to Galei Zahal for its Friday night programmes "Light Accent." Partly responsible for this feature is Michael Almaz, who has had a number of refreshingly precocious productions to his credit in the "Curtain Up" series. Indeed, I would rate his handling of Loren's "The Shoemaker's Wife" as responsible for the most enjoyable play of the year.

Hannah Meron's performance in this and other broadcasts qualifies her by my selection as the best actress, while as the outstanding actor I would select Shmuel Rodensky for a variety of juicy roles, notably Falstaff, Crainquebille and the Old Man in Hemingway's "The Old Man and the Sea."

In the talks department, the Children's Hour has produced the best speaker of the year in Yehuda Paradis. He is the only talker with a proper radio approach and it is a mystery why Kol Yisrael does not exploit him more fully. Among individual talks, Professor Hugo Bergmann's evocation of Einstein lingers in my memory as an outstanding example of contemporary humanism.

Perhaps the most important development of the year as far as Kol Yisrael is concerned has not yet borne fruit — namely, the proportionately high number of broadcasters who have gone abroad on Point Four or other auspices to study radio. Most sections have been represented and it is to be hoped that their return will herald a qualitative improvement in our broadcasting.

Happy New Year.

AUDIO

PICK OF NEXT WEEK'S LISTENING. New Music in 5715 (tomorrow at 5): Karel Salomon's "Yoav" (tomorrow at 4); Honegger's "King David" (Sunday at 9 a.m.); Haydn's "The Seasons" (Sunday at 4); Berio's "Earth Without Shade" (Monday at 9); Organ recital (Monday at 9.50); Verdi's "Te Deum" (Weds. at 9.45).

ON THE AIR

FIRST PROGRAMME
322, 249, 49.9 & 33.3 M.

News: Hebrew: 7 a.m. (tomorrow 8.30 a.m.) 1.30, 6.00, 6.15, 8.30 and 11.00 p.m. Arabic Programme (including News): 8 a.m., 2.15 and 6.30 p.m.

TODAY

6.00 a.m. Morning Programme (Haifa only). 6.30 Service. 6.35 Exercise. 6.40 Musical Clock (R). 7.15 Melodies (R). 9.00 Close Down.
12.00 N. "Music at Noon" Nahal Group (R). 12.30 "Military Bands" (R). 12.50 Programme for Hospitals (R). 1.45 Break for Music. 2.30 Chess Corner. 2.45 Weekly Summary — Mishar Yomit. 4.00 Kabbalat Shabbat. 4.30 Children's Hour. 5.00 Classical Requests Programme: Toccata & Fugue in D minor for Organ (Bach), Symphonie Fantastique (Berlioz). 7.00 "Shabbat Shalom." 8.00 Bible Reading. 8.15 Talk. 8.45 Friday Night Concert: Overture "Abu Hassan" (Weber); Piano Concerto No.3 (Beethoven); Symphony No.9 (Schubert). 10.15 A story for the Holidays. 10.30 Tunes of Israel. 11.30 Close Down.

TOMORROW

7.30 a.m. Service and Melodies. 8.40 Songs (R). 9.00 Morning Concert: Chaconne (Jacobi); Aria from "Eliahu" (Mendelssohn); Two Biblical Songs (Dvorak); "The Tribes of Israel" (Bloomberg); "Symphony of Psalms" (Honegger). 10.55 Literature Corner. 10.45 Concert Hall: Brandenburg Concerto No.6 (Bach); Violin Concerto (Nardini); Serenata Notturna (Mozart). 11.30 Curtain Up. 12.15 Light Music (R). 12.30 Requests (R). 1.00 Liturgic Melodies by Milner, Agiv, Yehuda Sharet. 1.45 Classical Recordings. 3.00 Music of our Times: Review of Kol Yisrael's Contemporary Music Programme in 5715. 4.00 Opera: "Yoav" (Karel Salomon on a tale of Yehuda Halevy's life). Soloists: Celina Alfandari, Antonia Lavanne, Rena Samoilov, Yehoshua Stiel, Joseph Poliak, Elishu Beirs with Kol Zion Lagola's Choir & Kol Yisrael Orchestra, conducted by Georg Singer. 7.00 Talk on Art. 7.20 Choirs of Israel. 7.50 Rosh Hashana Programme. 8.15 Bible Reading. 8.40 Sports. 8.45 Readings. 9.00 Holiday Night Concert: Serenade No.5 (Mozart); Piano Concerto (Chopin); Symphony in C (Bizet). 10.20 Tunes of Israel (R). 12.00 Close Down.

SECOND PROGRAMME
497, 440, 224, 214, 49.9 & 33.3 M.
English News: 1.45, 10.00 p.m.
French News: 2.00 p.m.
IMMIGRANTS' HOUR: (32.2, 34.9 & 468 M.): 6.55 French. 7.00 Yiddish 7.30 Ladino. 8.00 Close Down. 8.45 Rumanian. 9.00 Hungarian. 9.15 Close Down.
KOL ZION LAGOLA (32.2 M.): Today: 6.30 A Rosh Hashana Anthology. 7.00 From Week to Week. Tomorrow: 6.30 5715 The Year in Retrospect. 7.00 Yiddish Programme. Today: 11.15 Readings for the New Year. 11.35 News. 11.50 Rosh Hashana Anthology.

Tomorrow: 11.15 5715— A Review of the Year by Nakdimon Rogel.
ARMY PROGRAMME (44.6, 216, 238 & 220 M.): Today: 6.20 Opening 6.30 Bible Reading. 6.40 Concert: 7.40 Avraham Vilkomirski. 8.30 News. 8.45 Light Notes. 9.15 Dance Music. 10.00 Close Down.
Tomorrow: 6.20 p.m. Opening. 6.35 Music (R). 7.00 Variety Programme. 7.50 Articles in the News. 8.00 Jazz. Folk Dances. 8.30 News. 8.45 Saturday Night Programme. 9.00 Dance Music. 10.00 Close Down.
B.B.C. HEBREW BROADCASTS: (16.79, 19.85, 19.42, 25.15 M.): 7.30-8.00 p.m. Today: News, Parliamentary Review, British Album. Tomorrow: News, News Talk, Press Review.

SUNDAY
FIRST PROGRAMME
322, 249, 49.5 & 49.9 M.
News: Hebrew 6.30 a.m., 1.30, 6.00, 8.15, 8.30 & 11.00 p.m. Arabic Programme (including News): 8.15 a.m., 2.15 & 6.30 p.m. Turkish News: 11.30 a.m.
7.30 Service. 8.40 Morning Melodies (R). 9.00 Morning Concert (R) "Le Roi David" (Honegger). 10.25 Prayers for High Holidays. 10.55 Intermezzo. 11.00 Concert Hall: Suite No. 1 (Bach); 12 Brothers (Karel Salomon); 2 Biblical Pieces (Mussorgsky); Symphony No. 1 (Schlesinger). 12.50 Requests. 1.00 Rosh Hashana Programme. 1.45 Cantoral Requests. 2.30 Close Down.
4.00 p.m. "The Seasons" (Haydn). 5.15 Interlude. 5.30 Tunes of Israel. 7.00 Ballet: The Good Humoured Ladies (Scarlatti-Tommasini). The Seasons (Glazounov). 7.50 Wells of Work. 8.15 Bible Reading. 8.45 I.P.O. Concert. 9.30 Between "Kaspi" and "Assor". Holidays Programme (R). 10.25 Ron Bab. 11.10 Close Down.

SECOND PROGRAMME
497, 460, 235, 214, 49.9 & 33.3 M.
English News: 1.45, 10.00 p.m.
French News: 2.00 p.m.
IMMIGRANTS' HOUR (32.2, 34.9 & 468 M.): 6.15 p.m. Programme for Yemenites. 6.50 French. 7.00 Yiddish. 7.30 Ladino. 8.00 Hebrew Lessons for Ulpanim. 8.15 Close Down. 8.45 Rumanian. 9.00 Hungarian. 9.15 Close Down.
KOL ZION LAGOLA (32.2 M.): (South Africa Programme): 6.57 p.m. Personal Column. 6.45 Learn a Song. 7.00 Youth Album. 7.05 News.
11.15 p.m. News. 11.32 Personal Column. 11.30 Youth Album. 11.45 Music & Land of Israel. 12.00 Talmud Lesson: Rabbi Abraham Goldberg.
ARMY PROGRAMME (44.6, 216, 238 & 220 M.): 6.30 Opening. 6.35 Songs. 7.00 Sports. 7.15 Intermezzo. 7.30 Programme for Students. 7.45 Classical Requests. 8.30 News. 8.45 One Singer and Six Solos. 9.15 Dance Music. 10.00 Close Down.
B.B.C. HEBREW BROADCASTS: (16.79, 19.42, 16.96, 25.15 m.): 7.30-8.30 p.m. News, News Talk, Contact Programme, International Commentary.



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	S. 9 3 H. 8 7 6 3 D. K J 4 C. A J 6 5	
S. J 10 9 8 5 H. A K 10 9 D. 7 6 2 C. 3	W E S	S. — H. Q J 5 D. Q 9 3 C. K Q 10 9 8 7 2
	S. A K Q 7 6 4 H. 6 2 D. A 10 9 5 C. 4	

Both sides vulnerable and 30 to North-South. The bidding went:

South	West	North	East
1S	—	1NT	3C
3S	Db	—	—

I do not blame West for having dropped his hammer for what promised to be a substantial penalty; but his self-assurance, coupled with the aggressive opening heart lead, helped South to find an absolute safety play for his nine tricks.

The normal trick-taking expectancy on the joint North-South holding should be ten tricks, with one less in case of an uneven trump break. If West holds all the missing trumps, South's chances will stand or fall with his ability of locating the missing diamond queen.

West opened with the heart king and East giving the queen, continued the suit; East won the second round and played another heart yet. South ruffed, and West casually dropped the ace.

Arguing that it would not matter very much whether West made his trumps by overruffing, declarer entered dummy with the club ace and played the last heart, shortening his trumps by another unit. With East showing out the play became very simple. The trump ace revealed the expected bad break; but the contract was already safe, *without any finesse* for the diamond queen.

And indeed, West was marked with his five spades, four hearts, and one club. His unknown cards must needs consist of three diamonds, or two diamonds and a club. South therefore cashed his other two top spades, crossed over to dummy with the diamond king, and called for a club. West overruffed of course; but all he could do was to make his last trump, abandoning the rest to declarer's diamond tenace.

It will be noted that East had a very cheap sacrifice of four clubs via a grand coup. If North slips up and fails to win the first club lead from dummy, East can even make his ten tricks!

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Scientist Retires

By a Special Correspondent

ONE of Dr. Weizmann's first research associates at Rehovot, Dr. Esther Hellinger, is retiring from the Weizmann Institute of Science after having spent almost three decades in the scientific service of this country.

Dr. Hellinger served with the British Empire Marketing Board on problems concerning local fruit diseases and their control measures; at the Jewish Agency's Agricultural Experiment Station; and on industrial microbiological problems at the Daniel Sieff Research Institute and the Weizmann Institute of Science at Rehovot.

She first visited Israel in April, 1925, to attend the opening of the Hebrew University in Jerusalem, and became convinced that a wide field of research in plant pathology lay open for the scientist. She determined to make herself useful in that connection.

Miss Hellinger had graduated from London University with the B.Sc. (Honours) degree in Botany, and specialized in Plant Pathology at the Imperial Mycological Institute at Kew. Under the Institute's director, the late Sir Edwin Butler, she investigated diseased plant material and experimental grape shipments sent from Palestine.

She spent 18 months (from October 1926 to March 1928) at the Jewish Agency's Agricultural Experiment Station, then in Tel Aviv, studying local plant diseases under Dr. I. Reicher's control; and from September 1928 to August 1931 was entrusted with an "Investigation of Fruit Rots of Palestine and their Control," financed at the Experiment Station by the Empire Marketing Board and the Palestine Government.

In 1932, she obtained her Ph.D. from London University with a thesis on diplodia on citrus, grape and banana fruits in Palestine. The same year she did valuable work for the New Zealand Department of Scientific and Industrial Research in connection with experimental shipments of apples and pears.

Towards the end of 1932, Dr. Weizmann invited Dr. Hellinger to join him as Chief Mycologist and Bacteriologist at the Daniel Sieff Research Institute which he was then planning to construct at Rehovot.

Under his direction, she worked on a number of interesting investigations of citric acid fermentation, the fermentation of milk whey, and the production of acetic acid from orange juice. Simultaneously, she made an interesting study of soya-bean protein milk casein, which became an integral part of Dr. Weizmann's search for the better human utilization of vegetable proteins.

During the Second World War, Dr. Hellinger worked on a microbiological method for producing anti-knock substances for petrol at the Sieff Research Institute. This research was a valuable contribution to the war effort. In the Israel War of Liberation, she worked on problems of sanitation and water bacteria.

During the past few years, Dr. Hellinger was engaged at the Weizmann Institute on the bacteriological retting of flax and kanef. Her work was of great importance for the production and industrial exploitation of flax in Israel.

Dr. Hellinger is resuming her residence in England, but will continue to keep in close touch with Israel, where she has spent so many years of her life.



Sha'arei Zedek—Sister Selma, Jerusalem's veteran nurse, who has ministered to the ailing, and inspired nurses in training, as head of the nursing staff of this hospital, for close to half a century. She is here shown with Dr. Falk Schlesinger, head of the institution, and Mr. Victor Mishcon, Chairman of the London County Council, who is an active worker for the building fund of the Sha'arei Zedek Hospital. This hospital, the oldest in Jerusalem, is urgently in need of a nursing home and a new building.

Aquariums New Hobby

A NEW children's hobby has invaded our *Shikun*, and there are prospects of it gaining in popularity over stamps, Artie pictures and Ferd'nand.

It all started when we gave our little daughter a small aquarium with two couples of young guppies for her birthday. After a while, we noticed a tiny infant hidden between the leaves of the tank plants. It was a survivor of the first birth in the aquarium. Its brothers and sisters had all been swallowed up by the loving parents and their friends immediately they had come into the world.

We learned then to distinguish in time when one of the ladies was due for a confinement — about once a month — and put her into a jar until the small ones, up to 20 sometimes, came out. The mother is then immediately returned to the aquarium, with luck in time to prevent her eating too many of her offspring. The young ones will get on well on a diet of maggots, and can be put back with their elders after about two months.

If the tank has a lot of green, you can chance it and not put the mother in a separate jar, for then the young ones have an opportunity to hide.

Most of those that survived in our aquarium were distributed by our children to their friends in the neighbourhood, and many tanks have been started. A nice pair of tropical fish, like the sturdy rainbow guppies or the "pyjamas" (Zebra Barbelet) have become fashionable birthday gifts; various types of snails are exchanged with gusto.

The guppies are most likely to survive handling by children. One of our females fell to the floor during evacuation and, though visibly hurt, she got well again after two days and then gave birth to a dozen.

Aquariums are instructive and decorative — and inexpensive, too.

Another article, will deal with setting up an aquarium and caring for it. *A. GINOSSAR*

Odd Skin Disorders

VITILIGO is a skin disorder that brings much heartache to those who suffer from it. It is detected through a loss of pigment of the skin in patches of various sizes and shapes. It may occur on the face, neck, arms and legs. The affected areas appear milky white and the surrounding skin is sometimes higher.

This skin condition is not painful except for an over-sensitivity to the sun or ultra-violet rays, which must be avoided.

Women suffering from Vitiligo have spent large sums trying out every cure mentioned by anybody. Unfortunately, there is no cure and treatment is useless. Sudden recovery has been reported in some cases, but it is not the rule. Scientific research is eager to find the cause and the cure, but until now there has been no success.

The affected areas can be covered very satisfactorily with a foundation cream in the right shade, and darker powder should be used to cover the spots.

Cracked Lips

Sufferers from this trouble are usually advised to add vitamins to their diet, as this condition is due to their lack. Such persons also are often found to have brittle fingernails. Injections of Vitamin B are usually the only thing that is effective. An ointment containing zinc and sulphur, applied locally, is also of help.

LIESL EISINGER

A Lady's Hands . . .

Every woman can tell a tale about the trouble she has in keeping her hands ladylike. For the woman of today — working with her hands in water with soap or detergents — skin irritations have become a nuisance.

Following the rule, "An ounce of prevention is better than a pound of cure," the authorities suggested the manufacture of a protective cream similar to the one currently in use all over the world.

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Honey Cakes for the Holidays

By Molly Lyons Bar-David

HONEY cakes are traditional fare for Rosh Hashana and right through most of the coming festivals. In the old days, a honey cake was a heavy — but wonderful — treat, which could be kept in the bread box for months. Today, you can turn most of your favourite cake recipes into honey cakes by substituting honey for an equal amount of sugar, and using only half the liquid that normally goes into your recipe. Since honey has such a delightful aromatic flavour of its own, you will, of course, omit vanilla or rum or whatever flavouring you usually use.

Just as a guide, here are the ingredients normally used for two excellent cakes which can be converted into Rosh Hashana Honey Cakes as easily as pie:

White Sugar Cake		White Honey Cake
3/4 cup	*Margarine*	*3/4 cup*
1½ cups	Sugar / *Honey*	*1½ cups*
5	*Egg whites*	5
3 cups	*Flour*	*3 cups*
4 tsps.	*Baking Powder*	*4 tsps.*
½ tsp.	*Salt*	*½ tsp.*
1 cup	*Milk*	*½ cup only*
1 tsp. vanilla		*No flavouring*

This white cake recipe is for a very large cake. It comes out light and fluffy. Prepare in the usual manner by first mixing the dry ingredients, then working in the softened margarine and half the milk, and mixing well. Then add remaining milk, beat well and fold in the egg whites. Bake in a buttered pan until the cake sets off the sides of the pan.

Chocolate Sugar Cake		Chocolate Honey Cake
½ cup	*Margarine*	*½ cup*
1 cup Sugar		*1 cup Honey*
2	*Whole eggs*	*2*
2 cups	*Flour*	*2 cups*
2 tsps.	*Baking Powder*	*2 tsps.*
½ tsp.	*Salt*	*½ tsp.*
1 cup	*Milk*	*½ cup only*
3 tbsps.	*Cocoa*	*3 tbsps.*
1 tsp. vanilla		*No flavouring*

Prepare as for white cake, but add the yolks with the second batch of milk. Fold in the egg whites at the last.

"Lekah" Honey Cake

1 cup margarine, 1 cup honey, 1 cup sugar, 3 eggs, 1 cup hot strong coffee, 2 tsps. baking powder, 1 tsp. baking soda, 3½ cups flour, ¼ tsp. salt, ¾ tsp. ginger, ¾ cup chopped nuts (any kind).

Cream fat, honey and sugar, then add one egg at a time while continuing to beat the mixture until smooth. Combine hot coffee, baking powder and soda (this will fizz, so prepare it in a jug). Add this gradually and alternately with the sifted flour, salt and ginger, to the creamed mixture, stirring well till free of lumps. Dust the chopped nuts with a little flour and fold in last. Turn the batter into two greased loaf pans and bake for about an hour. Test with a wooden toothpick or straw. If it comes out dry, the cake is done. If you like, you can add chopped peel to this recipe, as well as raisins and spices such as cinnamon and nutmeg, but personally I find the elusive honey flavour too good to camouflage.

Honey Orange Cake

2 cups sifted cake flour, 3½ tsps. baking powder, ¾ tsp. salt, ½ cup sugar, ½ cup margarine, ½ cup honey, 2 eggs separated, ½ cup orange juice, ¾ tsp. grated orange or lemon rind.

Sift together flour, baking powder and salt. Cream fat with sugar until light and stir in honey until blended. Add egg yolks to creamy mixture and beat well. Combine alternately flour mixture with orange juice and grated rind, beating after each addition until smooth. Beat egg whites stiff but not dry, and fold in. Bake for about half an hour. When cold, ice, especially good with the following boiled honey icing.

Boiled Honey Icing

1¼ cups honey, Pinch of salt, 1 egg white, ⅛ tsp. vanilla.

Cook honey and salt until a drop makes a soft ball in cold water. Beat egg white in a bowl and pour syrup in gradually, beating until all the syrup has been added and the mixture holds in peaks. Add vanilla and beat a few more strokes. Good on top of cake or as filling for a layer cake.

Honey "Tayglah"

Dough: 3 eggs, 2 cups flour sifted with 2 tsps. baking powder, ¼ tsp. salt, ½ tsp. ginger, ½ cup chopped nuts.

Syrup: 1½ cups honey, 1 cup sugar, 1 tsp. ginger.

For dough: beat eggs slightly. Sift together dry ingredients, except nuts. Stir into the eggs to form a stiff dough. Turn out on a lightly floured board and knead for two minutes. Pat into one-centimetre thickness and cut into squares of less than a centimetre. For the syrup: Bring honey, sugar and ginger to a rolling boil and drop bits of the dough in a few at a time to prevent cooling the syrup. Cook the *tayglah* until golden brown and remove with a wooden spoon to a wet board, pat into even thickness of about a centimetre and sprinkle the nuts over the top (peanuts are very good in this recipe). Let cool before cutting into squares or diamond shapes. This recipe makes about 150 *tayglah* and they keep in a jar for months. You can, if you wish, add raisins to this recipe by tossing them over the mixture when removed from the fire.

Honey Cookies

¾ cup margarine, ½ cup sugar, 1 egg beaten, ½ cup honey, 2 cups flour sifted, 2 tsps. baking powder, ½ tsp. salt, 1 cup chopped peanuts.

Cream the fat and add the sugar gradually. Mix the egg and honey and add with the sifted dry ingredients and nuts to the butter-sugar mixture. Chill the dough, then form into a roll the desired size and wrap in a heavy waxed paper. When firm, cut into thin slices with a sharp knife. Bake in a moderate oven for about 15 minutes, until lightly browned.

Apple-Honey "Fluden"

Dough: 3 cups flour, 1 tsp. baking powder, ½ tsp. salt, 6 tbsps. melted margarine, ¾ cup orange juice.

Filling: ¾ cup raisins, 2 cups thinly sliced apples, 4 tbsps. honey, ½ tsp. cinnamon, 3 tbsps. bread crumbs, 1 tsp. grated lemon peel.

For dough, sift the dry ingredients. Add the fat and mix a little. Stir in orange juice and then roll out. Divide the pastry and line a pan. Now mix together the ingredients of the filling and spread over the layer of dough. Cover with the other pieces of dough and pinch edge together or flute with a fork or knife. Pierce top layer of dough, brush with a little more orange juice or diluted egg yolk and bake until lightly browned on top and edges begin to stand away from sides.

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Good Poetry Does Not Age

HASHIRA HA'IVRIT BI'SFARAD u'PROVENCE (Hebrew Poetry in Spain and Provence). Edited by Ch. Shirman. Mosad Bialik and Dvir, 650 pp.

On a quiet street in Jerusalem stands a quaint stone building on whose door there is a small plaque: "The Institute for Research of Hebrew Poetry." Within the building, a cool and dim corridor leads the visitor into several rooms crowded with steel shelves and drawers packed with old manuscripts or photostatic copies. The manuscripts, on sheets of paper, parchment or even cloth, contain a vast number of poems, the work of innumerable poets who lived between the seventh and 16th centuries in Israel, Italy, Spain, France, Germany and many other countries.

Most of the poems accumulated at the Institute have not come down to us in their complete form, but rather as fragments, some of them faded or partly obliterated, not indicating the identity of the author or country in which he lived.

It is no easy job to piece together a complete poem out of these scattered remnants, a task to which many scholars are devoting their time and effort. Notable among them were the late Prof. Haim Brodi, who founded the Institute, and the recently deceased Dr. Menachem Zulai. At present, the work of the Institute is being carried on by Dr. A. M. Haberman and Professor Ch. Shirman, who occupies the chair in Mediaeval History at the Hebrew University. The latter has now presented us with the first volume of an anthology entitled "Hebrew Poetry in Spain and Provence."

It is worth mentioning that while most of the publications in the field are devoted to intrinsic research, interpretation and analysis of obscure texts, this new volume is simply an anthology of readable poems, chosen "not because of any reason, historic, scientific, etc., but for their sheer literary value." Dr. Shirman indeed shows a discriminating taste for poetry. He has opened up the gates of mediaeval Hebrew poetry to the reader of our day and his brief and clear commentaries are the fruit of intensive research which is cleverly concealed from the reader, who might well take these poems for "modern" or even "modernistic" poetry, despite the fact that they were written centuries ago. It seems that good poetry does not age.

PINHAS PELI

Wisdom in the Calendar

MIDEI HODESH B'HODSHO (From Month to Month). By Rabbi J.L. Maimon — Mosad Harav Kook, 295 pp.

This is a "Sefer" studded with gems of Jewish thought admirably woven into the fabric of erudite reminiscences about great religious scholars. Here is freshness and lucidity of style expounding perennial wisdom of the lore of the Jewish months coupled with a fount of fascinating anecdotes that illustrate the reality of Jewish living of a great past. One can hardly fail to agree with the author in the task of this book:

> ...It is our duty to keep on reminding our younger generation and the coming generations of the deeds of the Tsaddikim, of the great men of our nation, so that they may learn to fall into line with those ideals and paths of life...

Rabbi Maimon has presented us here with a compendium of living Judaism and national fervour that is indeed worthy of the author of "Sarei Hameа." The author indicates and often annotates his many sources in footnotes so that this book may be cherished alike by layman and scholar.

S. BLUMENTHAL

Stamp of the Week



The Swiss are wizards at stamp design. Some time ago when they put on an international stamp exhibition, they even put out a stamp to tell the world about it.

Then the jolly Swiss decided on a festival of wine at Vevey — and out went a stamp featuring a vine grower's hat.

A festival of folklore? They had a stamp for that showing a husky man blowing that traditional long horn with which farmers in the mountains call their cattle home.

What next? Why, an international motor show. And in the stamp, reproduced here, you see the perfect symbol of all things "automobiliste" — the steering wheel.

Such a gay race of stamp-conscious people, these Swiss!

The auto stamp is perforated 12 by 11½; printed in blue, silver grey and mauve and sells at 10d. in London.

Publications Received

Boradin, N.M., One man in His Time. Constable, London.
Weizmann Institute of Science, Report for 1954. Rehovot.

HEBREW

Bipuros, Levin and Dvora. Aleph. Karni.
Safra, Yedidya, Tochnika Lenoar. Amihai.
Arazi, R.; Mesurahi, Y.; Mann, Y.; Peron, E., Molad'ti. Jewish National Fund, Jerusalem.
Lazar, D., Rashim b'Yisrael (Profiles). Amihai.
Duvshani, M., HaRambam, Hayav uMishnato (Maimonides, His Life and Teachings). Dvir.
Benari, N., El Hashemesh (To the Sun). Amihai.



Yoram Kaniuk with his SHABBETAI ZVI (left) and ICARUS (right).

From the current exhibition at the Bezalel Museum.

Nazis Fooled By Invention

THE MAN WHO NEVER WAS. By Ewen Montagu.—Lippincott, New York. 160 pp. $3.50.

Many readers will have enjoyed the late Lord Norwich's (Duff Cooper's) extraordinary story, "Operation Heartbreak" which appeared three years ago told, in fictional form, what had actually been one of the most astounding and successful ruses ever used by a military command. It was the planting of apparently top secret information on the body of an alleged British officer made to be washed ashore in Spain. The German high command was thus made to believe that the forthcoming Allied thrust would be directed against Sardinia and Greece, not Sicily. Rommel was sent from France to Greece, and so was a full Panzer Division, while Sicily was left more thinly defended.

If Duff Cooper's little masterpiece reads better, this new strictly historical account, by the man who invented and carried out the ruse, has the advantage of strict accuracy, and even though we cannot feel suspense, knowing the outcome, yet the knowledge that we are actually reading the unvarnished, documented and illustrated truth does make our pulse beat faster. It is indeed fascinating, as Commander Montagu uses the synthetic method, to see how the fictitious Major Martin grows into detailed existence, is given a bride and a strict father, a lighthearted personality, and at long last entrusted with a brilliantly conceived letter from General Sir Archibald Nye to General Sir Harold Alexander, as well as one from Lord Mountbatten to Admiral Cunningham, in which a pun pointed to Sardinia: "...He might bring some sardines with him, they are on points here." Theatre tickets and other corroborative details were not forgotten. It goes without saying that the macabre nature of the ruse comes out even more strongly in this factual account — but then soldiers can't be squeamish.

PAULA ARNOLD

UP IN THE AIR

BEIN HASHMASHOT (Dusk.) By Ra'anan Lurie, Israel Air Force Monthly, 144 pp.

A reporter, a parachutist, and above all, a cartoonist, Ra'anan Lurie here presents a special kind of humour. His heroes are big-nosed, thick-set flyers and airfield crews, who despite all their aloofness, behave just like other ordinary human beings. They even laugh at the same things as poor terrestrians. Ephraim Kishon, who prefaced this book of cartoons, says that Lurie depicts "Man as he really is — ugly, conceited, ridiculous, even after he has conquered the elements."

Lurie's signature is a little sun — the "glaring sun of truth." *S.S.*

Gastronomic View of Israel

"I SAW ISRAEL." By Ruth L. Polhemus Goldberg. Exposition Press, N.Y. $3.50.

In the summer of 1954, Mrs. Goldberg and her husband boarded a four-engine plane bound for Israel. They stayed at a University Workshop at Beit Berl, in Kfar Saba, where they "lived, ate, and learned Israel." I might add that Mrs. Goldberg 'saw Israel' through her stomach!

The titles of the chapters are probably the best part of the book and suggest meaty slices of the life here. The text itself, however, proves to be only a set of variations on the theme of bread, eggplant and *compote*. It is difficult to understand how a "trained and seasoned journalist" with 15 years of experience behind her, could write such an adolescent account of her six-week stay in Israel.

The book is obviously written for readers outside Israel who might, with a little insight, sense the spirit of experiment and democracy which permeates this country. Even Mrs. Goldberg's superficial scale of values couldn't miss the equation which is Israel: a home for the weak and the weary — a challenge to the brave adventurer.

Beit Berl's Summer Workshop, which makes it possible for the academic sojourner to meet the people of Israel, from the official to the man in the street, is an excellent idea. It is only too bad that a less "seasoned and trained" reporter was not given the possibility of recording it — one who was not in constant need of reminding herself of her "great fortune" in being born in the United States.

DEVORA EMMET WIGODER

Life and Letters

Orthodox Writers

The Keren Hatorah Committee's final arrangements for the translation and publication of well-known works by Orthodox Jewish authors have been decided upon, and the first for publication will be the 300-page book "Akiba," by Dr. M. Lehmann, now being translated by Joseph Leftwich. It is expected to be ready by the end of the year. Further publications will include books by Judeaus, Schachnowitz, and Dr. Lehmann and other works which were popular in pre-war Europe.

Grants towards the publication of these books are being received from the Conference on Jewish Material Claims Against Germany.

Israel Newsman's Book

Shimon Samet, the Israel journalist, has written an account of his travel impressions in the Communist countries which will shortly be published by Tversky under the title *MeAhorei Havilon Hasdom* (Behind the Red Curtain).

A 'Ba'al T'shuva' Comes Home

By SOL LIPTZIN

THE young men who swarmed out of the ghettoes of Central Europe after their liberation from age-old disabilities by Napoleon and who sought to partake of the fruits of Western enlightenment were indeed strange guests at the banquet of Europe. The champagne of liberty, equality and fraternity of which they were invited to sip — to sip but not to drink too heartily — they drained quickly to the last drop and became far too intoxicated. They had been invited as guests and they made themselves at home, but soon discovered that their hosts were not too happy at the easy familiarity with which they had entered into the German heritage.

Tensions mounted from decade to decade. The greater the urge of Jews to integrate themselves into German culture and to act as its emissaries far and wide, the greater the resistance of the original bearers of this culture and the more violent the counter-measures taken against the brilliant Jewish group.

Among the Heathen

The Jews, too, were disappointed at the behaviour of their fellow-citizens, who seemed intent on snatching the fruits of emancipation from them. The intellectuals among them became critical of fair-sounding slogans and cosmopolitan panaceas and no longer took at face value the protestations of goodwill with which liberals and radicals showered them. Some even sought to grope their way back to the Jewishness of their childhood and to the warmth of their family rituals. Of these, the most distinguished were Moses Hess, who found his way from atheistic international Communism to religious Zionism, and Heinrich Heine (1797-1856), who meandered along many erring paths before homesickness for Jewishness brought him back to his ancestral roots.

The paradoxes, contradictions, and inconsistencies in the life and thought of Heine find their parallel in other Jewish intellectuals of his generation, but he, far more than others, possessed the gift of expressing these complexities in clear images and melodious verses. The pupil of the *Heder* came in contact early with Catholicism in a French *lycee* at Dusseldorf, when this town was temporarily dominated by French troops, French administrators, and French culture, and his appreciation of Catholic religious fervour led him to compose *The Pilgrimage to Kevlar*, one of the finest Catholic lyrics in the German tongue. Although in the 1820's Heine was a colleague of Leopold Zunz and a co-founder of the *Gesellschaft fur Kultur und Wissenschaft der Juden*, he nevertheless turned apostate during the epidemic of baptism which characterized that decade in Germany. He was converted to Lutheranism, even while working on his *Rabbi von Bacherach*, a novel which was to idealize mediaeval Jewish life. As a lover of Hellenism and as an aesthetic worshipper of Venus and Apollo, during his robust, sense-intoxicated days he



Heinrich Heine

wrote inspired hymns to the gods of Greece and to the heathen heroes who preferred beauty to truth.

However, in his years of affliction, writhing in his mattress-grave, he reverted to the awesome Jehovah of the synagogue and to the Princess Sabbath of his childhood; he rediscovered his affinity with ancestors who wept by the waters of Babylon and with the Sephardic troubadours Ibn Gabirol, Ibn Ezra and especially Yehuda Halevi, whom he hailed as the flaming pillar of song at the vanguard of Israel's suffering caravan in the desolation of exile. Jerusalem became the final home of his longing after Berlin and Athens had failed him and he lay dying in Paris. The truth of Torah then rated higher with him than the beauty of Phidias and Homer or the mockery of Aristophanes and Voltaire. Scornfully he wrote of those whose supreme achievement lay in fashioning works of art out of brick and granite.

Portable Fatherland

He had learned to prefer the Jewish artist Moses, who built human pyramids, who carved human obelisks, who took a poor tribe of herdsmen and formed it into a people which was to defy the centuries, a great, eternal, holy people, God's people, which could serve as a model for all mankind. He had found consolation for the loss of his German fatherland in the rediscovered portable fatherland of his co-religionists, the Bible.

> A book is their fatherland, their estate, their ruler, their joy, and their misfortune. Within the well-fenced borders of this book, they live and exercise their inalienable rights as citizens; here they cannot suffer expulsion or scorn; here they are strong and admirable. Buried in the reading of this book, they little noted the changes taking place in the real world about them. Nations arose and perished, states blossomed and became extinct, revolutions swept across the face of the earth. But they, the Jews, sat bent over their book, unaware of the wild chase of time that swept above their heads.

Son of His People

On the centenary of Heine's death, the Germans still regard their finest 19th century poet, their wittiest prose writer, the continuator of their great Goethe, as a stepchild. But the Jews view him, despite his aberrations, as their own, a wayward child but still their child, flesh of their flesh and soul of their soul.

When Heine lamented that on his *Yorzeit* no mass would be sung for him and no *Kaddish* said for him, he was but half right. No mass is being sung for him. But every Jew who has survived the lure of alien hearths and who has come home to his father's fireside recalls with poignant sorrow this early victim of a mirage that dazzled hundreds of thousands of Jews throughout the past century, the mirage of Germanization, Russification, Polonization, or assimilation to Anglo-Americanism, a mirage from which Heine emerged crippled in body, wounded in his pride, but clear in thought.

On Heine's 100th *Yorzeit* (February 17, 1956), *Kaddish* should be said for this son of Israel, who left his father's house but who saw the error of his ways long before others did and who atoned by the creation of great works which will long be treasured among the immortal products of Jewish genius.

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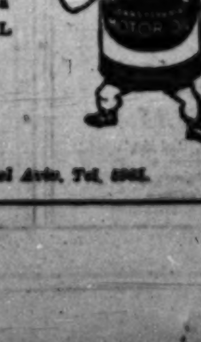
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בישראל - שנת שלום שלוה ורווחה כלכלית

Afek	Doar Afek (Haifa)	אפק	Hadassim	Doar Na', Tel Aviv 500 inhabitants	הדסים
Afikim	Doar Na, Emek Hayarden 1300 inhabitants	אפיקים	Hagoshrim	Doar Na', Hagalil Ha'elyon	הגושרים
Ayelet Hashahar	Doar Na, Hagalil Ha'elyon.	אילת השחר	Kfar Aviel	P.O.B. 14, Benyamina	כפר אביאל
Bama'avak	Neve Yaar, P.O.B. 1686, Haifa.	במאבק	Kfar Blum	Doar Na', Hagalil Ha'elyon 650 inhabitants	כפר בלום
Bat Yam	20.000 inhabitants	בת־ים	Kfar Giladi	Doar Na', Hagalil Ha'elyon	כפר גלעדי
Beit Meir	Doar Na, Harei Yehuda	בית מאיר	Kfar Hanassi	Doar Na', Hagalil Ha'elyon 300 inhabitants	כפר הנשיא
Degania 'A'	Doar Na, Emek Hayarden.	דגניה א'	Kfar Hogla	Doar Hadera.	כפר חגלה
Ga'alya	P.O.B. 8, Yavne.	גאליה	Manara	Doar Rosh Pina	מנרה
Gan Yavneh	2,180 inhabitants.	גן־יבנה	Nir Etzion	Doar Na', Hof Hacarmel, 300 inhabitants	ניר עציון
Givat Brenner	1746 inhabitants.	גבעת ברנר	Sde Nahum	Doar Na', Emek Beit She'an.	שדה נחום
Givatayim		גבעתים	Sharsheret	Doar Na', Negev.	שרשרת
Gvar'am	Doar Na', Hof Ashkelon 400 inhabitants.	גברעם	Yemin Orde (Wingate)	Doar Na', Hof Hacarmel. 120 Children.	ימין אורד

5715 IN RETROSPECT — A YEAR OF LIGHT AND SHADOW

By ELIEZER LIVNEH

REVIEWS of the Jewish year have both their advantages and limitations. Annual statistics, be they demographic, economic or financial, are not drawn up to fit the pattern of the Jewish calendar. It is rather the civil year beginning January 1 and ending December 31 or the fiscal from April 1 to March 31 which counts. Consequently Rosh Hashana does not constitute a very convenient date for a statistical summing-up. Jewish tradition, however, has invested Rosh Hashana with an aura of general retrospection, singling it out as a day of spiritual reckoning, when as our Liturgy has it "every spirit and soul shall be visited . . . each man's deeds and destiny, his works and ways, his thoughts and schemes, his imaginings and achievements." Let us therefore follow tradition. Any figures we cite are purely by way of illustration or as an addendum to the main thesis, since in any case they are geared to the civil dates and not to the Jewish chronological cycle.

Economically, this has been a strange year for Israel. Non-commercial financial aid from abroad attained record proportions in 5715. According to Finance Ministry estimates, foreign currency income in 1954/5 totalled $346m. including $80m. from exports and services; in 1955/6 the relevant figures were $368m. and $111m. In other words, foreign subsidies this year passed the quarter of a million dollar mark. The achievements of the Ministry of Finance may well have exceeded expectations to an even greater degree. Reparations imports were estimated at $84.5m. in 1955/56, but if the rate of imports for the first months of the year is kept up, the figure will more probably be in the region of $100m.

But development was not commensurate with the staggering dimensions of this foreign aid. Of course not all the development was financed with foreign currency. Still it is worth noting that only $178m. of the $314m. aid contributed from abroad to this country over the two last-mentioned budgetary years were diverted into investment imports. The Ministry of Finance itself did not plan for any further expansion in 1955/6 as compared with 1954/5.

In actual fact the situation is much worse than is portrayed in these figures. This will become apparent as soon as we begin to examine the nature of these "investments." We can do no more than echo the words of the last annual (1954) report of the Economic Advisory Staff of the Prime Minister's Office.

"The largest single category of investment expenditure went for housing, and smaller parts went for public buildings of one sort or another and for other similar purposes which contribute little to the increase of productive capacity. Only a lesser part of the total actually went into the creation of new productive facilities, in agriculture, in manufacturing, in electric power, in transportation and elsewhere. It is quite doubtful that the rate of increase in production made possible by 1954 investments is rapid or great enough to provide the goods and services necessary as a substitute for German Reparations when they end, and for other declines which may possibly occur in similar contributions from abroad. The year 1954 was no improvement over the preceding year in this respect."

Considerable sums of foreign aid have, therefore, been expended on raising the standard of living, increasing services, bureaucracy, and keeping up appearances.

The country's production, as a whole, has quite clearly gone up, particularly in the spheres of mixed farming and industrial crops but the rise in the individual and public standard of living has not only cancelled out this increase but has also eaten into an appreciable proportion of foreign aid. The government publicly promised both within and outside the Knesset that the adverse balance of trade would be reduced annually by tens of millions of dollars. In the first half of 1955 the trade gap, far from being narrowed, was widened even more in comparison with the previous year. Should the second half of the year follow the same trend as the first half, we shall be faced with an additional trade deficit of about 32 million dollars; in other words, the gap will have been further widened by 16 to 17 per cent.

One of the consequences of this utilization of foreign aid has been the financial problem posed by the prospect of bringing in 40,000 immigrants from North Africa in the coming year (out of an estimated annual total of 45,000). Even the record foreign income achieved this year will not suffice to absorb these immigrants, the government finding itself forced to appeal to the Diaspora for additional funds.

The Israel public has not been unduly impressed by these developments. Many may perhaps not have realized the grave nature and seriousness of the situation. The adverse economic trend did not figure in the prolonged and passionate election campaign. The opposition did not make this a target for its attacks: consequently the government saw no need to justify itself or make explanations on this score. Israel has become a fool's paradise and even its wiser denizens have made up their minds that it is better to act the fool. The Economic Advisory Staff, which has been wound up, does not belong to this category. It diagnoses Israel's economic ills as proceeding from "a general absence of competition and the reluctance of society to penalise inefficiency and offer an incentive for extra effort."

THE social and internal political front in Israel was comparatively static during 5715. The struggle of the various organized groupings in the community was largely devoted to demanding the largest slice of the cake of foreign aid to serve their own respective interests. Most of them did indeed manage to entrench themselves conveniently behind a protective barrier that shielded them from the winds of international competition. Wages had no need to be geared to output and profits were not made to reflect a genuine surplus in the cycle of production. The labour force showed no tendency to move out of the overstaffed middleman and service sectors into productive occupations. The more talk about pioneering among the parties, the less productivization in practice.

Three dynamic, positive developments must nevertheless be noted in the internal social and political scene in the course of the year 1) the new "ship to village" immigration procedure, applying mostly to the south and north of the country; 2) the rebellion of the working *intelligentsia* against current wage scales; 3) the rise to active political consciousness of the immigrants from Oriental countries.

The positive character of the first development requires no elaboration. It was somewhat overshadowed by the struggle of the party machines over the allocation of immigrants into their spheres of influence. It is to be hoped that political parties will ultimately be forced out of this field of soul snatching, whilst the foundation of 20 new villages will remain as a permanent achievement.

The rebellion of the doctors, engineers, legal personnel, administrative civil servants and members of other professions against the counterfeit equalitarianism of the existing wage scales involved an important question of principle. Intellectual workers fought for the recognition of two fundamental criteria, involving both economic and moral considerations: a man's wage should bear a relation to his contribution to the national income, and be publicly determined on the basis of objective data and not by hole and corner methods, by individual bonuses and expense allowances.



LACHISH area at gates of the Negev was outstanding settlement achievement of 5715. Here North African immigrants at Haruvit are busy planting soon after arrival.

Final success has not yet attended their efforts but it is difficult to see how the country's economic and social structure can achieve recovery otherwise.

The political awakening of the Oriental immigrants was clearly evidenced in the election returns to the Third Knesset. They expressed their reactions to events around them by voting *en masse* for Herut. Even one who holds no brief for this party, including the writer of this article, cannot fail to regard this free and conscious expression of political choice by new immigrants as a positive development in the rise of Israel democracy.

The results of the elections to the Third Knesset reflected a waning confidence in the parties responsible for government during the reign of the Second Knesset: Mapai and the General Zionists, more particularly the latter. But no alternative constructive force emerged to take their place. The public did not express a desire for far-reaching reforms. As a result we have the present difficulty in forming a new government and the bargaining characterizing the attempts to reach such agreement. The prolonged negotiations attending the formation of a government teach the public a significant lesson in the conduct of political life. Most party machines have evinced their readiness to forgo questions of principle and political demands which loomed large in their electoral campaigns in return for positions of vantage in the government. This fact alone has taught the public more than all the meetings and propaganda of the election campaign.

ISRAEL was preoccupied with problems of foreign policy and defence during the whole of 5715. Many sessions of the Knesset were devoted to these topics. Inter- and inner-party controversy centred on them and the election campaign was largely concerned with these issues. In spite of all this the unprejudiced observer is forced to sum up all developments in this sphere in two words—no change.

This is true of the attitude of the Western powers to Israel on the one hand and to the Arabs on the other. The Israel Government has not managed to persuade Washington to sign a "defence pact" with it and no further ties have been formed between the Arabs and the West since the conclusion of the Turco-Iraqi treaty.

Perhaps the most important external event, from the Israeli angle, in 5715 was the resumption of immigration from the countries of the Eastern Bloc and the first faint signs of possible *aliya* from Soviet Russia itself. Such signals serve as a pointer to the prospects in store for Israel as a result of a change in the general international atmosphere.

The year under review was marked more than any previous one since the end of the War of Independence by infiltration, military tension and frontier clashes. The year opened with the Israel attempt (unsuccessful) to break the Suez blockade and ended with the retaliatory attack (successful) on the Fedayin H.Q. at Khan Yunis. Pillage, murder and vandalism by Arab marauders, particularly in the south, characterized the time between. Surveying the whole chapter through long-term perspectives, what conclusions if any are we entitled to draw?

First, it has been proved that any Arab state genuinely interested in preventing acts of aggression originating in its territory can do so. Jordan proved this in the year under review. Though Israel's border with Jordan is much longer than the one with Egypt, and though refugees are likewise not lacking in the vicinity of the frontier, comparative quiet distinguished the situation on the boundaries between the two countries this year.

Second, it is difficult to discover any permanent advantage accruing to any Arab government from its condoning of acts of aggression organized in its territory and inviting reprisals from the Israel side. It is doubtful whether the international or internal political standing of Colonel Nasser's regime was strengthened by the frequent clashes in the Gaza strip and it is to be doubted even more whether Egypt's military prestige was heightened in the process.

Third, it has emerged that the differences between the so-called activists in Israel and those not qualifying for this appellation are, for the most part, imaginary. Considerations real or imaginary, of internal popularity apart, only differences in temperament, turn of phrase or manner of speech are involved. In practice, both schools of thought maintain that reprisals cannot be avoided so long as neighbours persist in their acts of destruction, murder and provocation. Similarly, neither advocates starting a war or disregarding international reactions.

One simple fact will serve to demonstrate how exaggerated is the reputed gap between these two schools of thought. Mr. Ben-Gurion is popularly imagined to represent the activist point of view, Mr. Moshe Sharett the moderate school. But a comparison between the period of Mr. Ben-Gurion's premiership (February 1949-February 1954) and that of Mr. Moshe Sharett (February 1954-September 1955) indicates, surprisingly enough, that activist operations undertaken during Mr. Sharett's premiership exceeded, both relatively and absolutely speaking, those that took place when Mr. Ben-Gurion headed the Government.

WE must not forget whenever studying Israel affairs, that relations between the State and the Diaspora are all-important. The weight of this factor may not be appreciated over a short period but, from the long-term point of view, it is decisive. The tendencies already in evidence in previous years received an added impetus in 5715. The sentimental attachment of the Diaspora for Israel remained in all its intensity, the productive aspect continued to recede. Increased tourism (5715 was a record year) and the stable income of the various Israel appeal funds bear out of the first conclusion, whilst the reduction in business investment (1954 and 1955 registered an unprecedented downward trend), and almost complete cessation in immigration from the free world where most Jews are concentrated confirms the second.

The Israel public has not shown any capacity for catering in a serious fashion to the needs of Western immigrants and attracting them to the country. Increasing numbers of people maintain either that there are no prospects for attracting such human material or that the country does not stand in compelling need of them. It is difficult to imagine a more extreme form of Zionist pessimism than that contained in the first assumption or more fatal national blunder than that implied in the second.

In contrast to this, immigration from North Africa was resumed in 5715, representing an achievement and posing a problem at one and the same time. The achievement involved flies in the contribution it makes to the population of the country and the supply of manpower for new agricultural settlement. The problem lies in the unbalanced composition of the immigration. The professional, educated and well-to-do strata of these Jewries stay where they are, and, to the extent that they leave, usually emigrate to France or America.

Those that come to Israel comprise the more backward elements. Neither Zionists nor communal leaders figured among the 20,000 persons who streamed into the country from Morocco, Algiers and Tunis during last year. This represents an entirely different composition from that of the influx from Poland in 1924/26 or from Germany in 1933/36. No amount of controversy whether North African Jewry constitutes an "emergency" or "normal" immigration can be permitted to overshadow this basic fact. The more understandingly the Israel public faces this fact, the better both for it and Diaspora Jewry.

These problems and metamorphoses have had little repercussions within the framework of the Zionist movement. A close look at the composition of this movement soon shows to what extent it represents a generation that is disappearing. Few and far between are the active men and women in the organization below the age of 50, whilst the celebrants of jubilee anniversaries are constantly on the increase. It is by no means sure that any future Zionist awakening will be canalised through official Zionist channels.

No decisive events took place in Israel during the year under review. No dynamic advance was registered in the economic sphere or in that of internal, political and social relations. No pressing problem was solved to any extent, in any sphere. But it is conceivable that a radical reorientation of forces was taking place beneath the surface. The number of people who appreciate that the immediate future calls for fundamental changes in the social fabric and not inconsiderable ones in its leadership has grown.

The Years of Our Life Are Three Score and Ten

By ARTHUR SAUL SUPER

A PRINCIPAL theme of the New Year Liturgy is the Prayer for inscription in the "Book of Life." But in addition to prayer, the Sages of old relied upon acts to attain a good old age and here are some of the prescriptions for a long life given by the great men of the Talmud.

The pupils of Rabbi Yohanan ben Zakkai once asked him: "Rabbi, how didst thou prolong thy days?" He answered: "I never called a man by a nickname, nor did I ever omit the sanctification of the Day. Indeed, we were very poor and on one occasion my aged mother took off the covering from her own head and sold it so that I might have money to buy a little wine to say *Kiddush*."

On the other hand, Rabbi Eleazar ben Shammua gave the following answer to a similar query. "I never made use of the synagogue or its grounds as a short cut. I never pushed other learned men aside in order to proceed to the place due to me by rank and position."

In his old age, Rabbi Eleazar was one of the ten sages martyred by the Romans in Palestine whose death is commemorated in the Atonement Day ritual.

Rabbi Perida told his pupils that his recipe for longevity was as follows. "I never allowed anyone to arrive at the House of Prayer and Learning before I did." Nehunya ben Hakana ascribed his long life to the following things:

I never won honour for myself at the expense of a colleague's disgrace. I never went to bed at night with the curse of any of my fellow men upon my soul. How did I avoid this? Just before I fell asleep I used to say 'Let everyone who has done me any wrong or offended me or annoyed me in any way be forgiven;' and by the way, added Rabbi Nehunya to the disciples who had asked him the question: I was always generous with my money.

This was not Rabbi Nehunya's final word on the question. In conversation with Rabbi Akiba, he said that he ascribed the great age to which he had attained to the fact that he had never at any time accepted presents. Nor had he ever tried even to take vengeance for any wrong or evil done to him or to proceed against one who troubled him.

Rabbi Zira's formula was somewhat more domestic. To pupils who enquired how he prolonged his days, he answered, "I never lost my temper in my home. If I saw anyone greater than myself, I never pushed in front of him. I always hurried through foul and insanitary alleys, never stopping to meditate or dawdle in them. I never slept or dozed in the *Beit Hamidrash*. I never rejoiced when misfortune befell a rival, and always avoided calling people by nicknames."

One of the most active octogenarians was Rabbi Hanina bar Hama, a physician by profession. At the age of 80 he could stand up on one foot and draw his shoe over the other without losing his balance. He ascribed his longevity to a regular and healthy physical regimen. "When I was young my mother gave me warm baths and rubbed my body with oil."

Besides these instances, there are other curious passages in Rabbinic literature showing interest in longevity. Methuselah, the longest-lived man in the world, was also one of the most pious, legend tells. He composed 230 parables in praise of God for every word he uttered. This devotional exercise alone must have taken up a good part of the near-millennium that he lived, and, if fable is to be believed, in his time men matured early. Children were born after a few days' pregnancy and immediately after birth they could walk and talk.

Once a new-born babe, running to fetch a light whereby his mother could see how to cut his umbilical cord, fell in with a demon who sought to slay him. The babe and the devil battled till cock-crow when the demon had to abandon the struggle. "Tell your mother," he said to the child, "that had it not been for the crowing of the cock I would have killed you." "You tell your she-devil of a mother," retorted the child, "that had it not been for my uncut umbilical cord, I would have slain you."

Indeed it was this abundance and exuberance of life that gave that particular generation all the time in the world to perfect its vices and indulge its infamies. So God determined to destroy it. But before bringing the flood to wipe out all flesh He decided to warn men and give them an opportunity to repent. So he sent for Noah and told him to exhort mankind to abandon its sinful ways. Noah did this by an object lesson. He started building the Ark and took 120 years over it and when people came and asked what he was doing, he told them. But people just mocked him and refused to abandon their evil ways, so they were blotted out.

This 120 years then became the symbol of the maximum span of life. In 120 years, man had been given a "life-time's" chance. Thus this is the maximum period a man needs to fulfil his destiny. If he needed longer God would have given it to him.



Old and Young Defend Israel's Borders

After the flood, men began to live shorter lives. By the time of the patriarchs other curious phenomena seem to have appeared. There was little physical distinction between the young and the old. Youngsters would jest with our father Abraham, treating him as their companion or equal. In contrast, older men would comport themselves towards his son Isaac as a man of sober age. This irked Abraham, who begged God to grant him some outward sign of years and the dignity they should bring with them. God granted this request, saying, "You shall be the first upon whose head the silver crown of old age shall rest." Abraham is in fact, the first man in the Bible to whom the designation "aged" is applied.

Having now noted how the differentiation between youth and age came about, it is interesting to follow some of the by-paths of Rabbinic legend a little further on this subject.

Although the concept of the "Seven Ages of Man" goes back to the Greeks, the Rabbis nevertheless seem to have adopted it. In a Midrash compiled in the fourth century there is a startling parallel to Shakespeare's famous "Seven Ages of Man":

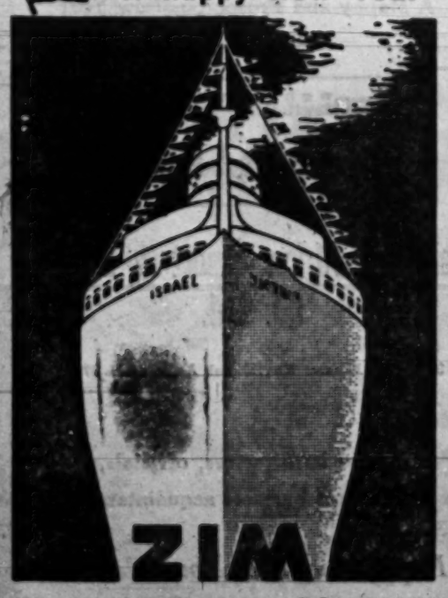
"Seven worlds follow one another in rapid succession. In the first, the child may be compared to a king, all greet it, long to embrace and kiss it, it being one year old . . . In the second stage it may be compared to the unclean animal that loves to wallow in mud . . . Then it resembles the kid of goats, capering hither and thither to the joy of its parents and the delight of all who look upon it . . . Then in the fourth stage he may be likened to a spirited steed, running his race and trusting in the vigour of his young manhood. Then comes the fifth stage: the forties. He is bowed down with the weight of wife and children. This intensifies in the sixth stage when he has to run about like a whining hound, snatching bread he cares not whence, to feed his family. Lastly there arrives the ape-like period of existence. His face changes, he comes to second childhood. He has to ask for everything. He sits scorned and alone. His children and grandchildren mock him. When he utters a word they say, 'Take no notice of him. He is garrulous and childish.'"

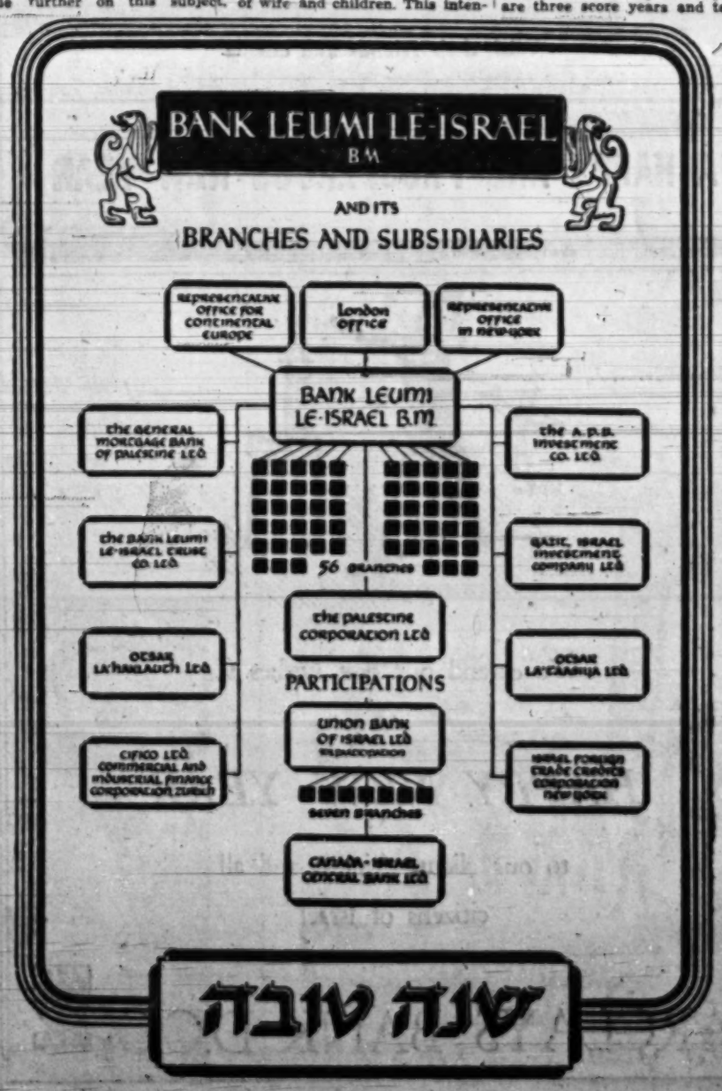
Sometimes one may get extra years by the free and voluntary gift of others. This is a well-known theme in Jewish folklore which probably has its origin in the Midrashic legend of King David, who, it is said, was only destined to live for an instant. This was foreseen by Adam, the father of Creation. Accordingly by his own free will, the father of men forwent 70 of his years which eventually accrued to David. This accounts for the "curious" fact that Adam, who was to live 1,000 years, only lingered on to 930 and was outdone by Methusaleh for the world's longevity record.

According to another Cabalistic source, however, it wasn't Adam at all who gave the years to David but Abraham and Jacob. They were supposed to have lived as long as Isaac, who reached 180. But in order to ensure the subsequent existence of King David, Abraham, who died at 175 surrendered five of his years, while Jacob who reached 152, gave up 28 of his. This left 37 still to be found. They came from Joseph, who according to his father Jacob's blessing, should have lived as long as he, namely 147. He only reached 110. David's 70 became fixed as the average span of life, for did not he himself subsequently proclaim: "The days of our years are three score years and ten"?



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THERE was a large synagogue in Jerusalem. Spacious and lofty it was, as high as it was wide, its windows admitting the bright Jerusalem sun. It was indeed a large synagogue, drawing a vast crowd of worshippers, so vast that if there was not perfect silence, the voice of the hazan did not carry from one end to the other. Here Reb Yoel Haim Weissfinger served as shofar blower.

For full forty years and one had Reb Yoel Hain. stood on the bima of the Great Synagogue and blown the shofar. His behest were indeed something to hear.

His two sons, Shimon and Leibel, were also no mean masters of the art of shofar blowing and with the onset of the month of Elul, they blew the customary blasts after the daily morning prayer to stir the people to repentance as it is written: Shall the shofar sound in the city and the people be not afraid? They both emitted the wonder of their listeners, each at his respective place of worship with the sound of his shofar — the clarity and vigour of the tone, the polish and sweetness of the notes.

But when Rosh Hashanah came no shofar touched their lips. As against the tekior produced by Reb Yoel, they were as sought and as the dust of the earth. Many were the gabbaim (synagogue wardens) who sought their services to blow the shofar, and as many were refused. When Reb Yoel's shofar was being sounded, how dare they sound theirs? It was as a frog croaking when the Levites were standing in the Temple court in song and psalmody...!

Who Will be the Heir?

But truth to tell, it was said in Jerusalem: Reb Yoel Haim is indeed a master Baal Tokea, but it is not the blower that is of the essence; it is the shofar... Shiny and small was Reb Yoel's shofar, and a thing of beauty, with two or three tiny indentations at its upper end.

A Rosh Hashana Tale *by Pinhas Peli*

Reb Yoel's Sons and the Melodious Shofar



FOR one and fifty years Reb Yoel Haim had stood and blown the shofar on the bima of the Great Synagogue. One year followed another, and he was really getting old. And the thought came sneaking into the minds of some: Who will inherit Reb Yoel's shofar after he has lived out his hundred and twenty years? Will it be Shimon, the elder son, or Leibel, renowned in scholarship and piety? Whenever Moshe Yosef, the chief gabbai, gave this matter thought it was as follows: If Yosef Moshe, the second gabbai, favours Shimon, then I will be for Leibel, and if he is for Leibel — need I say — then I will support! The smell of battle was already in the air.

That year on Rosh Hashana eve, when it is the custom of shofar blowers to subject their deeds to severe self scrutiny, and to immerse and purify themselves in preparation for discharging their holy task in the synagogue, Reb Yoel Haim stood by his wife Libah's deathbed.

Not many hours elapsed before she breathed her last. It was the eve of the festival and members of the Jerusalem Hevra Kadisha betook themselves speedily to their task. They carried out the body and with it more than half Reb Yoel's heart. Fifty-three years to live with a woman, and such a life!

Your mother lived to a good old age, said Reb Yoel to his sons, I shall not.

The next day, Reb Yoel entered the synagogue and occupied his usual seat saying his prayers and fondling his shofar from time to time as it nestled in the lap of his garment. Before the sound of the shofar, during the interval between the morning and musaf prayers, Moshe Yosef, the president, and Yosef Moshe, the vice president, approached and gently suggested to him that perhaps he ought to let one of his sons officiate in his stead because of the weak state of his heart. Next year, when he felt stronger, he could resume his time-honoured duties. The two synagogue officials intended by this subterfuge, to bring about the settling of the question of the succession by Reb Yoel himself. But Reb Yoel could not see his way to stirring jealousy between his children, and said "I will blow!"

During the seven days intervening between the New Year and the Day of Atonement he did not miss paying his daily visit to the Mount of Olives to prostrate himself at the grave of his late lamented partner in life. On Yom Kippur he kept the customary fast, said his prayers and after *neila* blew one blast on the shofar. After the evening prayers, he sanctified the new moon and joined the circle of dancers celebrating the occasion to the traditional melody "Tovim meorot," goodly are the lights...

Arriving home, he betook himself to bed, read the *Shema* once twice; as he finished it for the third time, he gave up the ghost.

Two Legacies

TWO legacies did Reb Yoel bequeath to his children, his shofar and his wife's shop. Reb Leib, the Dayyan, took upon himself the delicate task of dividing them. He spread his voluminous Arab-like robe over his knees and spoke earnestly and long to Shimon, pressing and urging him until he, at length, agreed to accept the shop with all its good things, while his younger brother, Leibel, inherited the shofar and the privilege of sounding it in the great synagogue where his father had stood and blown it for fifty years and one.

Comfort and a sense of well-being could from then on be detected in Shimon's home. The wealth of the shop entered the house and brought light with it. In spite of this, Shimon stalked about like an outcast, ashamed to face his fellows, having traded his father's shofar for the vanities of this world. Not many weeks elapsed before he sold his father's shop and all that was in it. He procured letters of recommendation from charitable institutions in the city appointing him an emissary to his Diaspora brethren, proceeded to the port of Jaffa, embarked on a ship and sailed for America.

His brother Leibel held fast to the precious shofar which had cost him the considerable property left to the brothers by his father, but he did not bewail his lot. Although he still had almost a full year to go until next Rosh Hashana, scarcely an hour passed without his taking the shofar out of its case to gaze at it lovingly.

3 Weeks in Prison

IN Elul of 5674 (1914) the clash of nations at war shook the world to its foundations. Suffering and persecution became the unhappy lot of Jerusalem's population, particularly those with foreign nationality, like the son of Reb Yoel Weissfinger, who had, upon his arrival from Russia, secured the protection of the British Consul and accepted British nationality. Leibel went out one day into the main street of the city to be apprehended by two Turkish gendarmes and marched off to prison. Relations between the notables of the Jewish community and the Turkish Governor were none too good at the time and Leibel spent three weeks in prison including Rosh Hashana without a *mahzor* and without a shofar, only able to mutter to himself bits and pieces of the statutory prayers that he could remember by heart. The day after the festival he was deported to Egypt, and the members of his family who followed on left behind all their effects — save the little case containing the shofar.

IN America, Shimon tried his hand at practically everything. Eventually he put the letters of recommendation from charitable institutions in Jerusalem aside and concentrated on business. On rising prices and army contracts, Mr. Sam White grew rich; and when, at the end of the war, American Jewry dispatched a ship laden with foodstuffs to its starving brethren in the Holy Land, Sam White was on that ship as the representative of the welfare organizations.

On his way through the Jewish communities in Petah Tikva, Jaffa and Kfar Saba to distribute the supplies, Sam White was given a great welcome. But when he reached Jerusalem it was the triumphal homecoming of Shimon, son of Reb Yoel Haim, the shofar blower. The whole city turned out to meet him, his former colleagues and friends recalling the good old times and their schooldays in *heder* together, the old folk recounting the exploits of his father. Only one thing did they fail to touch on — the story of the shofar. Since others cared not to bring it up, Shimon also held his peace.

Shimon then proceeded to Egypt, visiting the camps for refugees from the Holy Land until he found his brother Leibel. The resentment he had felt some years before had died down and his heart now warmed towards his brother in his wretched circumstances in Alexandria.

Leibel was broken in body and spirit from the trials of those war years. Reb Yoel's shofar had been the only article of worth he had brought with him to this alien and unclean clime. In Jerusalem he had considered himself a poor man. Now, languishing in exile, he realized the extent of the happiness and wealth he had enjoyed at home. But that was a distant dream, very distant.

Shimon however delivered him from the gloom that enveloped him, clothed and sustained him and put him back on his feet. Leibel accepted it all in silence His lips would not utter what he wanted to say. Only when Shimon embarked on an American liner in the port of Alexandria did Leibel approach him with faltering steps, shake his hand warmly and silently and hand him a shiny and faded case familiar to them both.

Shofar His at Last

AS the liner bore him on his homeward journey, the shofar at long last his, Shimon's thoughts were as stormy and tumultuous as the waves that rocked the ship. So preoccupied was he with them and the memories they awoke that he forgot the world around him and did not even remember his brother Leibel.

Leibel did not return to Jerusalem. It was something distant and indissolubly bound up with the shofar. Now that the shofar was no more and his home desolate what had he to return there for? One day he took his little daughter who was all that remained of his family and took to the road. He wandered through many cities and climes, finally settling in one of the Jewish hamlets of Poland, where he was appointed shammash since he was a worthy Jew from Jerusalem.

In New York harbour, the members of the welfare organizations came to hear Shimon's report on his activities. He did not wait to clear his baggage but immediately assembled his friends and told them the story of his father's shofar, adding that in another week, on Rosh Hashana, he himself would sound the shofar at the Jewish Centre where he was President. Till now no one in the U.S. had known that Sam White could blow a shofar. Now they would soon know. Now they would know what a real tekia sounded like! Straight from the mouth of the son of the late Reb Yoel Weissfinger!

With trembling hands Shimon unwrapped the bundle that he had held under his arm, the cynosure of all eyes in the room.

And behold... consternation seized him. The shofar was not there. Neither was the case. Not a trace.

A thorough search was made aboard the ship. Telegrams went to and fro in all the police stations of the world. The press raged. The shofar did not turn up.

Several years had elapsed since Reb Yoel's death and so one had sounded his shofar. Four years it had remained with Leibel, unblown, Shimon had now anticipated sounding it and it had suddenly vanished into thin air.

THE years went by and the two brothers lived each in his own world without hearing from one another.

Sam White's business grew by leaps and bounds and the honour that he acquired grew correspondingly. He became president of this and head of that, and his philanthropy and devotion to public causes had him appointed to the committee of a national Appeal for Israel funds.

Sam White was not like other philanthropists who give and do not know for what or whom they are giving Shimon Weissfinger, a son of Jerusalem, harboured a deep and abiding love for its builders.

After Jerusalem had withstood the siege in the War of Independence his happiness knew no bounds, and he packed his belongings, took his cheque book with him and sallied forth to the Holy Land unaccompanied by farewell parties or newspaper publicity...

In Refugee Camp

HITLER and his hordes drove Leibel into untold suffering and innumerable vicissitudes. For two years after the war he languished in a refugee camp, waiting for the day when he could return and start life anew in Eretz Israel. Then, when the tidings of Israel's independence reached the camp, he left the camp secretly with a convoy one night and crossed the border in the direction of the port where it was said one could embark on a ship to the Holy Land.

On the eve of Rosh Hashana they reached an Italian village, where they camped in the grounds of an old peasant. They were glad and sorrowful at the same time — glad because they would reach Eretz Israel in the New Year and sorrowful because they had no shofar with which to discharge the traditional rites of the solemn festival. Particularly troubled by this was Leibel Weissfinger. Rosh Hashana without a shofar!

At the termination of the festival, as soon as three stars peeped out of the firmament, the refugees made haste to resume their journey. They sought to offer payment to the old peasant, but he crossed himself, refused, and bade them wait a few moments. He climbed up into the garret and brought down an old dust-covered bundle, and confessed that many years ago he had committed a sin for which he had not yet found a way of atoning.

In his youth, he had been a seaman on a large passenger ship. On one occasion the ship had carried a wealthy Jewish passenger who kept in his cabin a small portmanteau which he guarded like the apple of his eye.

"I began to figure to myself" he said, "what treasure the Jewish millionaire must have hidden inside that portmanteau. Satan tempted me and I found a suitable occasion to enter the wealthy Jew's cabin, opened the portmanteau, and found a shiny old case in it. I took it out, closed the portmanteau, and left the ship at the first port of call.... Inside the case there was only this strange article. This served me as an object lesson. From then on I returned to my birthplace to till the soil of my fathers, vowing never again to sail the sea, and become a prey to such temptations."

In the case lay a shofar.

The members of the group stood spellbound at this extraordinary story. If only he had shown them the shofar two days ago, before Rosh Hashana!

In their astonishment they did not notice that Leibel Weissfinger had fainted and lay stretched full length on the ground.

IN one of Jerusalem's streets the two brothers met, forty years after the death of Reb Yoel Haim the "Baal Tokeah," whose shofar had never been sounded since. Even the bima on which Reb Yoel had blown was no more, as the Arabs had destroyed it along with the other 21 synagogues of the Old City of Jerusalem.

A few days later the two brothers sat themselves down in a garden overlooking the wall of the Old city and came to the decision that both of them would sound the shofar. One of them on the first day and the other on the second. They did not settle, however, the question of who should blow first. Shimon said that Leibel should and Leibel that Shimon should.

They had forgotten that the first day of Rosh Hashana that year fell on the Sabbath and that therefore the shofar was not sounded thereon.

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MOROCCO JEWS' CHEQUERED HISTORY

A YEAR after the gruesome pogrom of Petitjean, when six Jews lost their lives at the hands of an Arab mob, Moroccan Jewry is again facing an uncertain future. According to official French figures, the number of Jewish victims known to have been killed in the new outrages in North Africa has now been brought up to 18. But not all have yet been registered, and Jewish leaders fear that the loss of life was considerably higher.

At present, order has been restored, but Jewish communities throughout Morocco and, indeed, throughout French North Africa, live in constant fear of their lives. Panic-stricken, they clamour for emigration to Israel.

Among the various Jewish communities spread over the globe the Jews of Morocco are rightly considered to be the most backward. Their origin has yet to be established. They themselves believe that the first Jews arrived there in the days of King David. There is a legend among them that the commander of King David's forces pursued the Philistines right up to Morocco and that many of his troops settled there at that time. A French historian, who studied the origin of Moroccan Jewry, came to the conclusion that some of them, especially the Jews who settled in the area of Safi, originated from the ancient Canaanites.

9th Century Community

While historians have yet to agree on an exact date, it is known that as early as the ninth century there was a large Jewish community in Morocco, and although subjected to brutal and oppressive measures, frequently to compulsory conversion, they resisted all aggression, preserving faithfully ancient traditions and their religious beliefs. It is also necessary to recall that the Rambam lived and worked in Fez from 1152 to 1165, and that other famous rabbis, like Rabbi Chaim Ben Attar, the author of "Or Hachaim" also lived and worked in Morocco, to realise that Jewish learning at a very high level flourished there.

Just as the date of their early settlement has not been ascertained, so the number of the Moroccan Jewish population has never been fully established. A census taken by the French authorities in April 1951, gave the figure at 200,000. This was 40,000 more than in 1936. But these figures did not include the various ancient Jewish settlements in the Atlas Mountains, on the borders of the Sahara Desert, where thousands lived in almost complete isolation and extreme poverty. Equally, the figures did not include the number of Berber Jews — diminutive communities scattered throughout Morocco.

85,000 in Casablanca

Like the Jews in other parts of French North Africa, the majority of those in Morocco live in the towns. Some 85,000 are in Casablanca, the commercial capital of Morocco, and 50,000 of these are crowded into the ancient ghettoes — the mellah. Moroccan Jews have never enjoyed full citizenship rights. Even under the enlightened French rule they are still considered subjects of the Moroccan rulers and deprived of a number of the legal privileges enjoyed by French citizens or Moroccan Moslems.

By a decree of May 22, 1918, Moroccan Jews were granted separate rabbinical courts by which the religious leaders were given legal jurisdiction over the Jewish community. There are today two kinds of rabbinical courts, a court of first instance and a Higher Rabbinical Court. Rabbinical courts of first instance sit [illegible] at Casablanca, Fez, Marrakesh, Meknes, Mogador, Oujda, and Rabat, the administrative capital of Morocco. All decisions of the courts of first instance are subject to appeal. The judges are now, however, appointed by the [illegible]. They are appointed by the Moslem rulers, who select them from a panel of candidates submitted by the Jewish Community.

Hunger and Disease

The effects of having been forced to live in the narrow, dark streets of the mellah and of being subject to discriminatory laws and restrictions of all kinds have taken a great toll. The majority of Moroccan Jews suffer from hunger and disease, subsisting at a material and cultural level far below that of even the poorest people in Europe. Only about 50,000, a quarter of the total, are gainfully employed in the professions or trades. The most common fields of employment are commerce and the various trades, such as tailoring, cabinet-making, and minor mechanical occupations which include the repairing of metal-work, cart and bicycle repair, hairdressing, and so on. Very few of the Jewish women have managed to secure work outside their homes.

There is, of course, also a wealthier class of Jewish merchants and financiers. These live outside the mellah in modern homes and share in the higher standard of life and education of the French. Their superior status is in some way associated with the beneficial role which several Moroccan Jewish families have played in the economic and industrial development of the country. But the number of well-to-do Jews is small — much smaller than in other parts of Africa where Jewish communities have managed to settle.

Youth Leaving Mellah

While the older generation clings tenaciously to ancient tradition, the youth have shown a tendency to leave the mellah and seek a future in the world outside. This is particularly true of a considerable number of young Moroccan Jewish boys and girls, who have been educated in the schools of the Alliance Israelite and in later years in the technical colleges and institutes organised by the Ort. Both these organisations have done splendid work, fighting courageously against local superstition and primitiveness, and have managed to train a new generation of Moroccan Jews able to earn a living in modern cities. A number of them have even managed to go further afield and settle in France, while others have emigrated to Israel.

Another beneficial effect of this educational activity has been to instil into the Moroccan Jews a sense of dignity and a feeling of equality with others. Even in the Mellah, the Moroccan Jew today has undertaken a courageous stand against discrimination, insisting on equal treatment with other citizens. It is this new sense of human dignity that has induced a number of ghettoes to organize their own self-defence, the existence of which has proved of great assistance and has had the effect of repulsing Arab attackers on several occasions. Even in the recent riots, the number of Jewish victims, it is stated, would have been much higher were it not for organized Jewish self-defence which managed to deter would-be assassins.

Position More Perilous

But great and magnificent as has been the vitality of the Moroccan Jew throughout the centuries and undaunted as is his spirit today, his position grows more perilous as Arab nationalism becomes more vociferous in its demands. The fact that the Moroccan Jew clings to his religion and traditions and considers Israel as his spiritual home renders him more objectionable to the Arab and more vulnerable to his hatred. Fully aware of this dangerous situation, Moroccan Jewry has turned to the French administration for protection and security. For after all it was the French administrator who brought a measure of well-being and justice even into the mellah. But today this has proved insufficient, and apprehensive of their future, thousands of Moroccan Jews are seeking to leave their country and home for Israel. Since the beginning of 1949 some 55,000 Moroccan Jews have left.

(JCFNS)

A Tolerated Guest Among the Moors

By MAURICE CARR

WHAT has been so weird about the loveless triangle in the weird Moroccan drama — involving 8 million Moslem natives, half-a-million European settlers and 250,000 autochthonous Jews — is that, hitherto, two of the protagonists have pretended to be deaf, and the third — dumb.

The Moorish nationalist has strutted about the stage, declaiming: "This country is rightfully mine. I will throw out the infidel who dispossessed me, and be my own master again."

The colonist has declared: "When I first came to this country, the only master was—chaos. What with pestilence and internecine warfare, people died off here like flies in the autumn. I have made this a fit place to live in. Thanks to me, the indigenous population has doubled in two-score years. It is my mission to rule."

It was what the French call a *dialogue de sourds*, a conversation-piece between people who each affect not to hear what the other is saying.

Stands With Bowed Head

As for the Moroccan Jew, he stood with bowed head, speechless. When nudged by nationalist or colonist to speak up, to take sides, he remained mute with fright or uttered meaningless noises. He could hardly be blamed.

If the Moor is subservient to the French Protectorate authority and resents it, the Jew is just a wretched underling to the Moor — the slave of a slave. Morocco for centuries has been, and still is, an Islamic theocracy where the official status of the Jew is that of a dhimmi, a tolerated guest. Mahomet governs the country through his descendant the Sultan; and while this domestic regime of Islamic totalitarianism lasts, the Jew, the unbeliever, can no more expect to be treated as a citizen with equal rights than to be admitted into a mosque.

When the French moved into Morocco in 1912, they did not modify the *de jure* condition of the Jew, but he experienced some *de facto* improvements. He was no longer compelled to wear a distinctive, ridiculous garb, and became free to live outside the *mellah*, if he could afford it. No more was he obliged to go barefoot when passing through the streets of the Moslem medina. He suffered fewer, far fewer pogroms. At the same time, the Moroccan Jew found himself the object of twofold contempt: he was despised now, not only by the Moors but also, and even more wholeheartedly, by the new settlers, by that veritable foreign legion of mercantile adventurers, less than half of them French, who descended from Europe upon the Moroccan eldorado to get rich quick.

Jew Stands Aside

In the conflict that ensued between the nationalists and the French, the Jew took no part. He realised that life would not be worth living for him — he might not even survive — if the French were evicted from the country, if the Moors were left to run things all their own way. Yet he dared not declare himself in favour of the French, for if he did so, he would almost certainly be butchered here and now in his vulnerable mellah by the enraged Moslem multitude. Emotionally, moreover, when the Jew was not indifferent, his feelings were mixed: he could sympathise with his Moorish neighbour, and he could see the French point of view, too.

Terrorism, counter-terrorism, the prospect of utter devastation for Moors and French alike if large-scale warfare is allowed to develop, has produced a new climax, where the more reasonable elements on both sides are willing to listen to each other. At Aix-les-Bains, the curtain rose on what may well be the decisive act, and the Jew, with a courage born of absolute desperation, suddenly found his voice.

At Aix, Moroccan Jewry presented itself — through its spokesman, M. Jacques Dahan, Secretary-General of the Council of Communities, — as an "integral part" of the Moroccan nation, and as such, identified itself with the democratic, liberal wing of the Moroccan nationalist movement. As if to emphasise that this was done, not under an impulse, not fortuitously, but advisedly, a few days later, Maitre Meyer Toledano, Secretary-General of the Moroccan central committee of the World Jewish Congress, published in "Le Monde" his article describing the nationalist movement as "natural and irresistible."

Nationalism Holds Sway

It is certain — as far as anything may be said to be certain in human affairs — that the tide of nationalism in North Africa can no longer be held or turned back, even though the more truculent European settlers will not admit it, in spite — or perhaps, perversely, because — of their own personal peril. They and theirs are liable at any moment to be submerged in a deluge, as happened at Oued Zem. The Europeans in the Moghreb are too thinly scattered among too many Moslems to withstand an indefinite campaign of murder and arson, week in, week out, month after month, year upon year.

M. Maurice Schumann, former French Secretary of State for Foreign Affairs, was perfectly right the other day when, in answer to U.S. criticism of French colonialism, he pointed out that the Berbers and the Arabs in Morocco, so far from having been exterminated like the Red Indian natives of America with the exception of a few survivors kept in "zoological" reservations, had multiplied under French rule. That being so, the pertinent and paramount question now is: Will France stay to canalise the nationalist cataract into socially progressive and productive channels, to the mutual benefit of the French and the Moghreb peoples? Or will she, by stubbornly refusing to give ground in good time, provoke a devastating flood of old-fashioned Islamic fanaticism?

In the first case, France can help the progressive nationalists under her protection to build up the first truly democratic, modern state in the Arab world, to the consternation of the Arab League and Moslem Brotherhood. The example of political, social and economic justice, of prosperity for the common man in the Moghreb would be fatal to the Sinbads of Cairo, Amman, Damascus and Baghdad, who today sit heavily on the shoulders of their miserable fellahin. In the second case, the tenuous influence of the moderate nationalists over the primitive Moghreb masses will be superseded by that of the ultra-extremists. The land will then be swept from end to end by horror, finally enabling Cairo to spread its tentacles past the southern end of the Straits of Gibraltar to the Atlantic (incidentally, such an Arab League advance would inevitably be the prelude, or the concomitant, to a "second round" assault on Israel).

No Longer Reasonable

For the time being, Istiklal and the Democratic Party of Independence are still in control of the Moorish masses, more especially in the large cities. It was the opinion of the former Resident-General, M. Gilbert Grandval, that the prevailing mood in Morocco of relative reasonableness may pass, never to return. This opinion is said to be shared by the new Resident-General, M. Boyer de la Tour. No one is more convinced than Premier Faure that this is the last chance for a peaceful settlement, and he is combining angelic patience with diabolic cunning to bring his reluctant Ministers to the point of seizing it.

Will the grand finale be happy or tragic? When I saw the Moroccan Jewish leaders after the Aix conference, they superstitiously refused to visualise anything but a happy ending; they let their minds dwell on the pleasant problem of who would be the Jewish Minister in the forthcoming widely representative Moroccan government and what portfolio he would have...

STRAIN AND STRESS OF INGATHERING

By D. SHALEV

WHEN I paid a visit to the development areas of Galilee, which absorb dozens of immigrants from Morocco every week, I was under the impact of Mr. Eshkol's announcement that Israelis would contribute IL30m. to IL40m. in taxes to finance the rescue and the settlement of the victims of the events in North Africa. I intended to take a one-man poll among the settlers from Morocco in Hatzor, veterans and newcomers alike, asking them their opinion about the new taxes, which are ultimately going to lower the standard of living of every one of us, since it has been hinted that the Treasury is not going to stop at higher customs duties, excise and levies on building materials but will cut the budgets for health and for education, and boost direct taxes as well.

I did not expect the settlers to grow wildly enthusiastic at the news that we were all going to do our part to take in their countrymen, but I was sure that they would welcome it.

My first interviewee was the spiritual leader of the Hatzor Bet community, Rabbi Azizi. He gaped in amazement and explained in excellent Hebrew that he had heard that tens of thousands of Moroccan Jews were going to be taken in, but did not know that any financial effort was going to be demanded of Israelis. Questioned closer, he admitted that he had heard about the decision, but it was clear that he attached no great importance to it.

Paying no heed to his suggestion that no one in the village would be any better informed about national issues, we made for the [illegible] in Hatzor Aleph, where a long queue of women was lined up. We picked out Dalia Dayan, perhaps because we heard her talking to the counterman in Hebrew. Dalia, who, like most of the women in the queue, was in the advanced stages of pregnancy, came here at 14, four years ago, and went through a Youth Aliya group in a kibbutz, where she learned Hebrew, was given an elementary education, and belonged to a youth movement. She met her husband while on a visit to relatives in Hatzor, and now she was looking forward eagerly to the birth of her first child.

"What about immigration from North Africa, Dalia?" we asked. In rich Hebrew, she admitted [illegible] that she had [illegible] the large dimensions which this immigration had taken [illegible] the planning which it entailed, [illegible] to the material cost. "But don't you have any relatives in Morocco?" we asked, [illegible] at this indifference. "Of course I do. I'm especially worried about my two sisters in Casablanca, from whom we haven't heard anything in months. You must bring them here, you must bring the old and the sick, too!" she admonished me bitterly, reddening with the anger which she was containing with difficulty.

"But how, Dalia? How are you going to contribute to this effort? The removal of subsidies on vegetables as of today will mean dearer tomatoes, and this is a sort of tax which is being levied on us. Further economic difficulties may force us to tighten our belts further so that we can have your sisters join us."

Cold Shower Question

It was like a cold shower, and only the intervention of her neighbour kept Dalia from giving us an unequivocal answer.

The other woman was dressed in rags. She and her husband, a former bank clerk who had had to take up farming when they came here, had been about to go back to Morocco when news of the riots made them change their mind. After we'd told her the news, we asked without further ado: "Would you agree to pay more taxes so that we can bring those immigrants in?" "No, no, no!" rang her emphatic reply. "You old-timers are the ones that should pay. You've got the money and the houses and everything, and we have nothing."

She must have spoken the mind of everyone in Hatzor. For even a man who had come from Morocco just 10 days before had no other answer.

"Let us build and let us absorb," is the order of the day at Hatzor — but there are no plans. As luck would have it, the new arrivals have been fortunate to get here at a time when cotton and peanuts are being picked, when the Hatzor excavations employ a considerable number of workers, so every one of the men has a job. What will they do when winter comes, and what about the labour exchange staff and the Rosh Pina Labour Council, which they will blame for everything?

There are difficulties even today, springing from the relief wage, which does not suffice to feed the many mouths with which each breadwinner is burdened, and from the delays in paying wages, which, more than anything else, embitter the workers to the point where they want to go back to North Africa. There must be some way of increasing the working capital of the labour exchanges so that they can make down-payments to the new arrivals.

The 100 unemployed working women in Hatzor, on the other hand, are in a position that is nothing short of desperate. Many, widowed, are the only potential bread-winners of large families. Those who are responsible for the distribution of the immigrants to the various settlement areas should have known that there was going to be no work in Hatzor for these women.

There are other symptoms of lack of planning. The schools in Hatzor are crowded to capacity, yet more school-age children keep arriving. Two skeletons of wooden structures have been put up this summer, and no one was able to tell me why the buildings have not been completed so that they could accommodate pupils.

Social cases are another problem — and so are fake social cases, like the young men in their early twenties whose only words of Hebrew, upon disembarking, are "We no work, we social welfare office" — about which they must have heard in Morocco. But the worst problem of them all is the poisoned social atmosphere which is a problem that must be tackled in the face of the speeded-up immigration.

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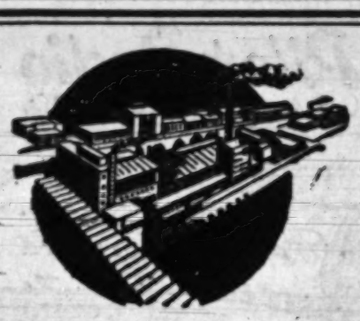
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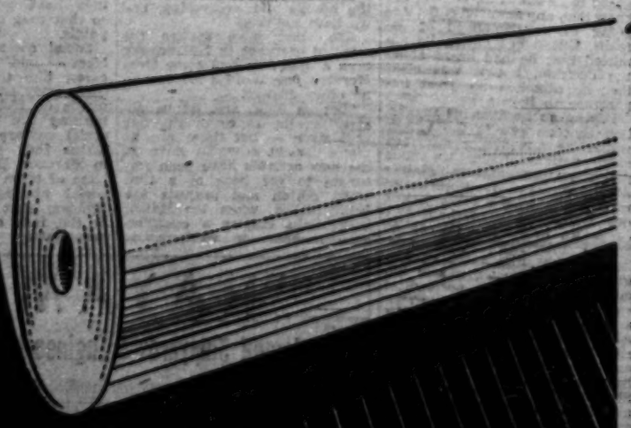


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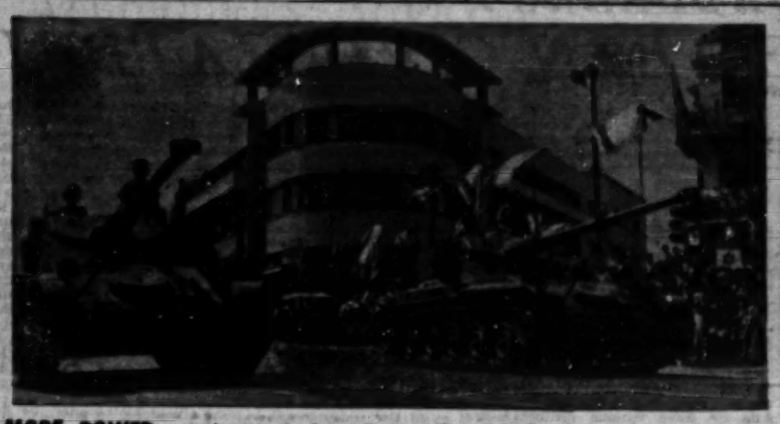
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HEADLINES OF 5715

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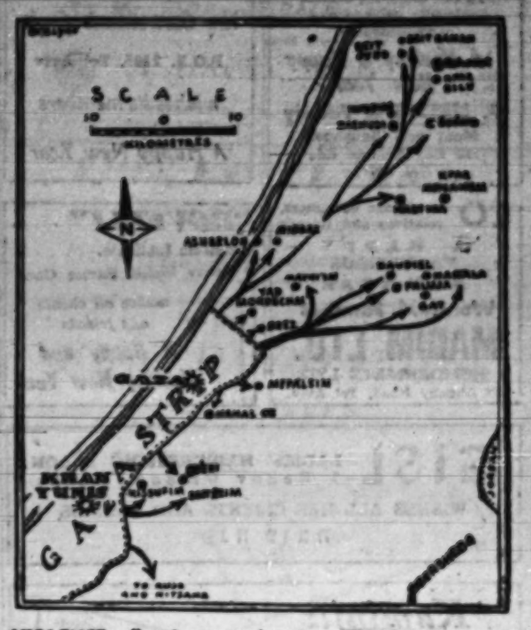
MORE POWER was given to the Israel Defence Forces during the year. Among the new acquisitions were French tanks put on display in the Independence Day Parade (above) and two British destroyers for the Navy.



COURT CASE of the year involved Mr. Israel Kastner (shown above) who was found by Judge Halevi to have collaborated with Nazis in Hungary.



TRAGEDY of the year was the cruel shooting down of an El Al airliner by Bulgarian jets with the loss of 58 lives. Photo from Israel report on tragedy shows Bulgarians near spot of wreckage.



VIOLENCE flared up again along the border in the latter half of August when Egypt sent saboteurs deep into Israel from the Gaza Strip (as shown in the map) on missions of murder and plunder.



FOREIGN RELATIONS with the Union of Burma were strengthened by the triumphant visit of Prime Minister U Nu (right) shown here on arrival shaking hands with the Prime Minister and Foreign Minister, Mr. Moshe Sharett.



PIPELINE taking water from the Yarkon River to the Negev for irrigation was one of the major development projects of 5715. Here one of the giant 66-inch pipes is being lowered into the earth.



NATIONAL ELECTIONS were held. Mr. David Ben-Gurion who earlier in the year returned to the Government as Defence Minister from his Sde Boker retreat was given mandate by President Ben-Zvi (right) to form new Government.



REMAINS of two Egyptian jet Vampire fighters brought down by Israel jets in the Negev corn field were result of violation of Israel territory at end of 10-day Egyptian attacks in August.



WEATHER went from one extreme to the other during the winter. First came floods and then drought. Above is a section of flooded Tel Aviv.



A RECORD number of tourists visited the country, among them political leaders, diplomats on vacation, labour and business chieftains and just plain people wanting to see the land of Israel. Among them was Mrs. Franklin D. Roosevelt (left) shown with the Minister of Labour, Mrs. Golda Meyerson.





CHIEF RABBIS of Israel Herzog (left) and Nissim (right) were elected. The latter's election was invalidated by the Courts, then legalized by the Knesset.



REVIVED after twenty years was the annual Purim carnival, "Adloyada," in Tel Aviv.



ELUL was the month the Indian community of Israel was invited to visit the President who on the first of each new month received the representatives of various sections of the population. Above four guests in colourful saris left President Ben-Zvi with an aged settler.



NEW NOTES of 500-pruta and IL10 denominations were put into circulation by the Bank of Israel which opened its doors at the beginning of 5715.



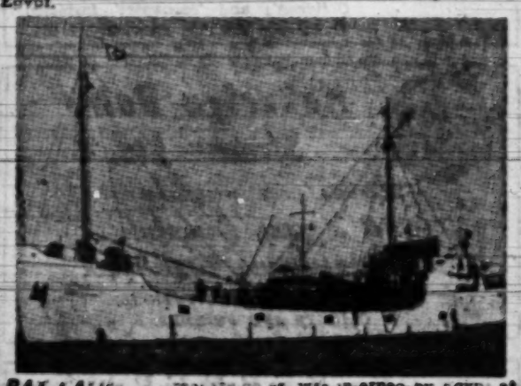
ANCIENT SCROLLS found near Dead Sea by Bedouin in 1947 were bought in the U.S. and united in Israel with the three others acquired previously. A national trust was set up to preserve these and other precious manuscripts.



SPY TRIAL in Cairo in February brought death to three (one committed suicide) Jews and imprisonment to six others. Dr. Moshe Marzouk is shown being led away after being condemned. Inset shows only woman jailed, Miss Victorine Nino, who received 15 years.



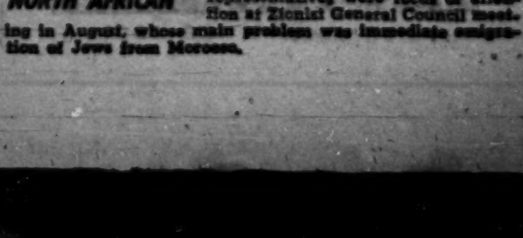
BOND DRIVE was reorganized in May when Mr. Henry Montor (right) resigned and was replaced as its Executive Director by Dr. Joseph Schwartz (left).



BAT GALIM, ... of ... was interned by Egypt at beginning of year as she tried to sail through Suez Canal. Long international dispute over freedom of passage resulted.



GAZA TALKS between Israel and Egypt under U.N. sponsorship at Kilometre 95 to reduce tension were broken off by Egypt in August. Mr. Yoseph Tekoah (right) represented Israel; Col. Salah Gohar (left) represented Egypt.



NORTH AFRICAN representatives were focus of attention at Zionist General Council meeting in August, whose main problem was immediate emigration of Jews from Morocco.

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ARE WE EUROPEANS?
ISRAEL'S PLACE IN WESTERN CIVILIZATION

By Prof. GUIDO TEDESCHI,
Dean, Law Faculty,
The Hebrew University

SEVERAL years ago, in 1938, Dr. Cecil Roth delivered a presidential address before the Jewish Historical Society of England, the title of which was: "The Jew as a European." It goes without saying that he did not mean European in the geographic meaning of the word, but in the sense of European civilization. To such a Western or European civilization undoubtedly belong certain peoples whose forefathers were still wandering in the wilds of Central Asia a bare thousand years ago, such as the Hungarians, or the Finns, beside many other peoples of European origin now living outside Europe.

Cecil Roth upholds this thesis also in regard to the Jews, even to the extent of affirming that the Jews are in many respects quintessentially European. The manifold considerations and historical events that he adduces to prove his assumption can be summed up, we believe, in the following statements:

a) Western civilization is certainly not the product of Europe only, because all the civilizations of the Eastern Mediterranean have contributed to it;

b) the Jews have always taken an active part in European culture and have participated in every manifestation of Western mental life for centuries;

c) a great number of Jews have embraced the religions of various European peoples through conversion, while the number of non-Jewish blood among Jews has occurred as a result of Jewish proselytism.

One can concede that Western civilization is not the product of Europe alone. As far as Judaism is concerned, we believe that the debt of European civilization to it as the generator of Christianity is much more direct and important than for the facts mentioned by Roth in his address. After having spoken of the share which the civilizations of Egypt and Mesopotamia had in the Greek civilization that followed them, Roth adds that it is not right to minimize the contribution that the rest of Asia (India, China, etc.) has given to human progress; as if one were discussing civilization in general and not European civilization in particular. If the latter is the point at issue, then to be one of the factors from which European civilization was born is not a sufficient element for belonging to it. Generally speaking, one cannot identify an implied element, a condition or a component of a certain phenomenon, system or institution with it. Christianity was born out of Judaism, yet Judaism is not Christianity. The latter is also largely based on Greek thought; in spite of this Greek thought is not Christianity. Hegel would not have been Hegel had he not known Kant's thought; still Kant cannot be called a Hegelian.

One cannot deny that the Jews have contributed to European culture for long periods and have participated in different aspects of Western life. However, does this imply their belonging to European civilization as a people? Besides, what is this European civilization, which Dr. Roth does not define throughout the whole speech?

It seems that we can accept the idea of European civilization as the one that developed on the basis of classic (Greek and Roman) civilization and of Christianity. As a matter of fact, though Judaism has had contacts with classic culture, and though it stands at the basis of Christianity, it has always considered itself different from both and, in many respects, opposite. Whoever professes to belong to Judaism cannot feel the classic or the Christian traditions as his own, even if he accepts certain aspects of European thought. To this undoubtedly Jewish individuals have greatly collaborated and contributed. But they have not become true children of European civilization; at least, they have not been able to do so without substantially cutting their ties with Judaism, even if they did not do so formally.

In view of such fundamental considerations, it appears that ethnical inter-change of Jews with European (and also non-European) peoples is hardly important. Compared to the ethnical factor, the historical element is much more weighty; furthermore, the very ethnical factor has to be considered a particular aspect of the historical one, whenever the former assumes a mythic-emotional character. The modern Greeks may feel exalted at the idea that Socrates' or Phydias' blood flows in their veins; many Latin peoples feel proud of their descent from the ancient Romans. The Jews, however, cannot feel anything of the kind with regard to classic antiquity, however great the number of Greek and Roman proselytes of Judaism might have been. On the whole, we cannot feel for European civilization that enthusiasm which every people experiences for its own past (and not for the history of others), even if our forefathers individually participated in European civilization within the framework of this or that nation.

We do not intend, however, to deny the closeness of the relationship between Judaism and European civilization, nor to declare the belonging of the former to an Asiatic civilization. An Asiatic civilization and a family of Asiatic peoples do not exist in the meaning that one European civilization does—based as this is, on a complex common tradition, nourished by the common development of the various peoples of Europe. In Asia we have various distinct civilizations. But it is significant that all the great religions, even though different from each other, are of Asiatic origin, while Europe has only been receptive in this respect. It appears that at the bottom of these religions there is a basic attitude of the spirit for which Judaism somehow later conquered the Western world. Its contact with the West has not, however, been limited to the transmission of Christianity.

Of the non-European peoples, the Jewish is undoubtedly one of the nearest to European civilization; one might even venture to say, the nearest. This is the outcome of various factors. The Jews had formerly a fruitful intercourse with Greek and Roman civilizations. From Judaism, as we have said, was born Christianity, which was an essential element of European civilization. And, lastly, the Jews have always lived in great numbers among European peoples, so much so that they are perhaps the most permanent civilized element in Europe (according to C. Singer's statement, as reported by Dr. Roth in his speech).

Clash of Cultures

THE practical problem for us is the attitude that the Jewish people should assume today in regard to European civilization. As a matter of fact, it is the same problem of "clash of cultures" which also exists for other non-European peoples, such as the Moslem peoples, the Indians, the Chinese etc. As far as the Jews are concerned, the problem is especially acute for Israelis, the only ethnical group having the material possibility to determine which spiritual line to follow as a collectivity.

The alternative at hand is, mutatis mutandis, the same for the Jews as for the above-mentioned peoples.

The first attitude is that which may perhaps be called the traditional one of hostility for the culture of the *goyim* in general. When it is sincere, it appears very naive, as it seems absurd to give up what the modern man cannot and does not want to give up, either spiritually or materially. Besides, when the upholders of such xenophobistic tendencies do not actually give up much as far as technique and modern science are concerned, they refuse to admit the connection between the fruits of European thought—and its roots, and therefore fall into an implicit contradiction.

We can understand this attitude in past epochs, in the Diaspora and during periods of persecutions, as an attitude of self-protection. One cannot accept it today, especially in Israel, where the defence of Judaism cannot be considered in the same way as in the Diaspora and need not be achieved by closing the doors to European culture.

The concentration of the old Jewish spirit on exotic problems only, its long Dark Ages on the one hand, and the sterile frustratory effect of the basic attitude of Greek thought for speculation and science, on the other; and the complexity of modern man as compared to the ancient — all this makes it necessary for the Jews, and not only nowadays, to draw from the sources of European culture. One can add also what has already been said by a French writer about a different subject: "Those who fear and debase the influence of others tacitly admit their own spiritual poverty."

Judaism As Prototype

A second attitude is the one of those who find in Judaism the prototype of European civilization; thus either they do not see any point in drawing from it, or they pretend to find in it nothing but repetitions, echoes and, at most, a development of Jewish ideas. This too, as in the former attitude, is a phenomenon common to all non-European peoples in relation to European civilization. It would be sufficient to remember the words charged with sharp irony which Huxley said about Indian scholars years ago in his "Jesting Pilate": "It is only after the upstart West has repeated their discoveries that the modern Indian commentator upon their works can interpret their dark sayings as anticipations. On contemporary Indian scholars the pastime of discovering and creating these anticipations never seems to pall." Such "melancholy and futile occupations," as Huxley defines them, have many followers also among the Moslems and likewise, we suppose, among the Far Eastern peoples.

We have already observed some signs of this attitude in respect to Judaism in Cecil Roth himself, when he declares that the Jews are the quintessence of the Europeans, and it would not be difficult to give further examples. But it seems absurd to maintain that Judaism, which is all lyricism, all tending towards religion, contains the Greek thought, so balanced and critical, from which philosophy, science, and classic art drew their origins, or that one can find in Judaism the principles of Roman Law or of individualistic liberalism.

This attitude "We were the forerunners" may seem to lead to results completely opposite to the preceding one. However, at times it appears analogous to it in the results, inasmuch as it distinguishes positive and negative aspects in European civilization, the former being those that spring from Jewish thought or echo it, the latter those that do not find parallels in it or contradict it, and of which one should be wary. This reminds one of the naivete of that successor of Mohammed with regard to the great library of Alexandria ("all books are useless if they repeat the Koran and dangerous if they say something different").

A third attitude is the one called assimilation in the Diaspora, that is to say a practical if not a formal abandonment of Judaism in order to merge into European culture. In Israel this cannot happen in the same form as that assimilation of the Jewish individual to the gentile people among whom he lives. Nevertheless, a similar attitude is known here. It tends to welcome all the products of European culture in every field, to imitate them, inventing them at most with a Jewish cloak. This could lead to a sort of levantinism, in which real culture would be considered only the Western one, or a particular Western one, while the country would lack a cultural feature of its own. Its situation could then be said to be one of European provincialism. To give an example: among the jurists we do not lack supporters of the tendency to keep the English law imported by the mandatory power. These seek to make it more acceptable by adorning the English conceptions with Jewish labels taken from Jewish sources, and using Hebrew as a legal and judiciary language. This too presents a parallel to the situation of other non-European peoples (Moslems, Indians after the achievement of independence, the Far Eastern peoples etc.).

This "imitation of assimilation," as Ahad Ha'am puts it, is undoubtedly not to be ascribed to alien culture as such, but to the inauguicity of those who resolve it to develop an original creative personality, which could be awakened by the very influence of the others. Yet, just because of this awakening power of an influence in general, it is desirable that it should not come from one direction only. In Israel one should also listen to the message of our past to interpret it anew and to draw from it an incentive and a start to further creations of ours.

'History of Troubles'

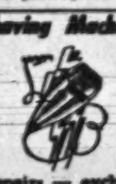
As a matter of fact, the Israel public reads many Western books, adults mostly in the original language, the youth chiefly in Hebrew translations. The generation born and educated in the Diaspora which immigrated here at a mature age does not possess, on the whole, a good Hebrew culture, and cannot or will not acquire it, even if it has in some measure learned the language. The youth does not always show attachment for our history. Prof. S.D. Goitein, who knows schools in Israel very [illegible] some time ago reported as significant the answer he received from a boy whom he had asked whether he was interested in the study of Jewish post-biblical history. The boy answered: "But, it is all a history of troubles and rabbis." The questioner commented that it was quite obvious that the boy loved neither. Indeed, it is understandable that the tragic events of our generation should have made very painful for many of us, old and young, the consideration of the calamities of our past. As to the love and study of the religious heritage of Judaism, it will certainly be up to somebody to realize that what contributes to alienate many Jews from it is the very zeal of the observant Jews and their exacting requirements from themselves and from the others.

If one rejects the three attitudes to European culture that we have briefly examined, we are left only with a fourth one, which, in fact, is predominant in this country: to draw both from Jewish and European culture. Hence the coupling of Jewish history and general history, of Jewish philosophy and general philosophy, of Jewish law and general law. Such a situation bears no parallel in countries of European culture where the need of looking beyond one's borders is certainly smaller, and, at any rate, the foreign subject considered worth studying is nearer to the national one and more liable to be merged with it within the same framework. Nevertheless, this is the inevitable situation in the State of Israel, as with other non-European peoples. It will last until a synthesis of our own is achieved in our reborn national life, a synthesis to which the living elements of our past will contribute along with the foreign ones that we feel vital to us.

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Maimonides' Advice For a Good Life

The following extract from the chapter Hilkhot De'ot of the Code of Moses Maimonides is excerpted from Post Biblical Hebrew Literature by the late Benzion Halper, whose translation from the Hebrew it is. The discourse of the great sage, the 750th anniversary of whose death has been celebrating this year, deals with the Golden Mean, and is an appropriate homily for the New Year.

MEN have various dispositions, which are different from, and diametrically opposed to, one another. There is one man who is irascible, and is continually angry; while there is another who is of a calm disposition and does not get angry at all; and even if he gets angry, his wrath is mild, and this only happens once in several years. There is one man who is exceedingly haughty, while there is another who is exceedingly meek.

There is one man who is voluptuous, whose soul can never be satisfied with indulging in pleasures, while there is another whose heart is so pure that he desires not even the bare necessities which the body requires. There is one man who is exceedingly avaricious, whose soul cannot be satisfied with all the riches of the world, as it is written: "He that loveth silver shall not be satisfied with silver"; while there is another who is so unambitious, that he is content with a small thing which is hardly sufficient for him, and does not strive to obtain all that he needs.

There is one man who emaciates himself by starvation, and gives all his money, and is very grieved when he has to spend a pruta for his food; while there is another who sinfully squanders all his possessions. And in the same manner are all other dispositions, as for instance, one man is hilarious while another is melancholy; one is niggardly, while another is generous; one is cruel, while another is merciful; one is faint-hearted, while another is courageous, and so forth.

Between two contrary dispositions which are at the two extremes, there are intermediate dispositions which are likewise different from one another. There are some dispositions which are inherent in a man from his very birth, in accordance with the nature of his body; while there are others to which a man's nature is so predisposed that they are readily adopted by him sooner than any other; and there are still others which are not inherent in a man from his very birth, but are acquired by him through imitating other men, or are adopted by him of his own accord because of an idea that occurred to him, or because, having heard that this disposition was good for him and worthy of being cultivated, he regulated his conduct accordingly, until it has become fixed in his heart.

The Middle Way

The two diametrically opposed extremes of all dispositions are not the good way, and it behooves no man to walk therein, nor to adopt them. If a man finds that his nature inclines toward one of them, or is predisposed to adopt it, or that he has already acquired it, and regulated his conduct accordingly, he should return to that which is good, and walk in the way of the good ones, which is the right way.

The right way is the intermediate quality of every disposition of man, and that is the disposition which is equidistant from both extremes, being neither nearer to the one nor to the other. The ancient sages have therefore commanded that a man should always put, arrange, and direct his dispositions in the middle course, so that he may be sound in his body. In what manner? He should not be irascible, easily provoked to anger, nor as a dead man, that is insensible, but should take the middle course: he should only get angry on account of an important matter, when it behooves to show anger in order that a similar offence should not be again committed.

Similarly, a man should only desire those things which are necessary and indispensable for his body, as it is written: "The righteous eateth to the satisfying of his desire." In like manner, he should not exert himself in his business more than to obtain the necessities of life, as it is written: "A little is good for the righteous." He should not be too niggardly, nor squander his money, but should give charity according to his means, and in a fitting manner lend to him who is in need. He should not be hilarious and mirthful, nor gloomy and melancholy, but always happy and contented and of cheerful countenance. In the same manner should all his dispositions be. This way is the way of the wise; every man whose dispositions are intermediate, that is to say, in the middle course, is called wise.

A man who is very strict with himself, and removes himself from the middle course slightly toward one side or another, is called pious. In what manner? He who removes himself from haughtiness toward the other extreme, and is very humble, is called pious; and this is the quality of piety. If, however, he moves only so far as the middle, and is modest, he is called wise; and this is the quality of wisdom. In the same manner are all other dispositions. The pious men of ancient times used to turn their dispositions from the middle course toward the extremes; some dispositions were made to incline toward the one extreme, while others toward the other extreme; this is beyond the line required by the law. We, however, are commanded to walk in middle courses, which are the good and upright ways, as it is written: "And thou shalt walk in His ways." In interpreting this commandment, the sages say: "As He is called gracious, so shalt thou be gracious; as He is called merciful, so shalt thou be merciful; as He is called holy, so shalt thou be holy." And for this reason did the prophets call God by all these attributes: slow to anger, abundant in loving kindness, righteous, upright, perfect, mighty, strong, and so forth, in order to let us know that these are good and upright ways, according to which a man is obliged to regulate his conduct so that he may be like unto Him, as far as lies in his power.

In what manner should a man accustom himself to these dispositions, so that they should become part of his nature? He should do once, and twice, and three times the deeds which he is to do according to the intermediate dispositions, and should always keep on repeating them until they have become so easy for him that he can do them without the slightest effort; the dispositions will then become fixed in his soul. Because the Creator is called by these names, they are according to the middle course wherein we are obliged to walk, and his way is called the way of God; it is the one which Abraham taught his children, as it is written: "For I have known him, to the end that he may command..." And he who walks in this way brings welfare and blessing to himself, as it is written: "To the end that the Lord may bring upon Abraham that which He hath spoken of Him."

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Best wishes for
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For A Happy and Prosperous New Year

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FOR A HAPPY NEW YEAR

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זו תתקוה והברכה

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ומהדריה תחצב
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MELROSE'S TEA
Extends season's greetings to the Government of Israel; the Wholesalers and Retailers of foodstuffs, and the Housewives from Dan to Eilat for their appreciation of Melrose's Tea, and wish them a Happy and Prosperous New Year, a year of immigration and economic consolidation and lasting peace in Israel and the world over.
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Start
The New Year
with a Photo Bremner Camera. The coming holidays with their festivities, travels, opportunities, visitings and guests etc. give you excellent opportunities to photograph.
BEST WISHES FOR THE NEW YEAR.
A camera is inexpensive and instruction free of charge at
Photo Bremner
31 REH HECHALUTZ, HAIFA

Today's Postbag

THE WEATHER

	A	B	C	D
Mt. Cana'an	24	12	32	25
Tiberias	40	21	—	31
Haifa Port	70	21	30	30
Natanya	66	21	33	32
Tel Aviv Kirya	60	20	31	31
Tel Aviv Port	78	21	28	29
Lydda Airport	50	13	31	32
Jerusalem	61	17	29	28
Beersheba	24	14	—	28
Eilat	22	13	37	38

*A) Humidity at 8 a.m. B) Minimum temp. C) Maximum yesterday D) Maximum temp. expected today

• • •

AFTER 47 HOURS of fair and fast sailing from Famagusta, the three Hapoel sailing boats arrived in Haifa, safe, sound, and in high spirits at 5 p.m. yesterday.

• • •

THE FIRST irrigated maize crops in the Negev were harvested in Kibbutz Magen this week. The yield was 650 kilograms a dunam.

• • •

AVRAHAM HALPERIN, suspected head of the "Halperin currency smuggling ring," was released on IL.15,000 bail by Magistrate A. Seilkson in Tel Aviv yesterday. Halperin was ordered to remain in Gedera for the next 30 days, to report to the police station there twice daily, and hand over his passport to the police.

• • •

THE FOUR suspects arrested in Tel Aviv on Monday in connection with the razor blade smuggling ring were yesterday remanded for 10 days by Magistrate A. Seilkson.

• • •

THE WOMAN who leaped to her death from the roof of 94 Allenby Road in Tel Aviv on Wednesday, was yesterday identified as Miriam Fridman, 29, of Ramat Gan. She had fled that morning from an institution in Nes Ziona where she had been under treatment.

ILLEGAL TINNED MEAT FACTORY UNCOVERED

An unlicenced tinned meat factary near Kfar Saba was discovered yesterday by a Food Control Inspector, the spokesman of the Ministry of Commerce and Industry said. The tins were not labelled, but were packed in corrugated paper boxes with Incode labels. The meat was of very low quality and is possibly unfit for human consumption. It is not known how much of this type of meat was sold, but the Ministry of Commerce has asked all persons who suspect they have bought such meat to report the fact immediately to the Ministry's local office. Genuine Incode products are clearly labelled and meet all hygienic requirements, the spokesman said.

CHILE RATIFIES CULTURAL PACT

The Chilean Parliament has ratified a cultural agreement with Israel which was signed by Prime Minister Moshe Sharett when he visited Chile in April 1953, it was officially announced last night.

MR. ERICH MOLLER

Mr. Erich Moller, who addressed the textile seminar at Beit Lissen in Tel Aviv on Sunday, is the General Manager of the Moller-Dee textile company.

RATION NEWS

JERUSALEM — Filled chocolate: 1 package for Aleph. Bet and Gimel cards, no coupon, temp. 14. Sweetened cocoa: 150 gms. for Aleph and Bet cards, no coupon, temp. 12. TEL AVIV and SOUTH — Filled chocolate: 1 package for Aleph. Bet and Gimel cards, no coupon, temp. 14. Sweetened cocoa: 150 gms. for Aleph and Bet cards, no coupon, temp. 12. Sugar: 4 coupons 28, temp. 7. Poultry: 750 gms. for expectant mothers for each of coupons 5 and 6. Elderly persons: 500 gms. Shin Mem 1. Invalids: 500 gms. for each of coupons Mat Aleph 4 and Mat Bet 10.
HAIFA, HADERA and NORTH: Local butter: 100 gms., for Aleph and Bet cards. Tav 4, temp. 12.

Tel Aviv Council Elects 4 Deputies

Jerusalem Post Reporter

TEL AVIV, Thursday. — With the votes of the coalition, four Deputy Mayors were elected at the Municipal Council meeting tonight. They are Mr. S. Shoshani (General Zionist), Mr. M. Ichilov (Herut), Mr. M. Boyar (Hapoel Hamizrahi), and Rabbi Y. Abramovitch (Agudat Israel). The Histadrut bloc opposed the addition of another deputy.

After the vote, Mr. Boyar, in thanking the Council for his election, defended himself against Mrs. Golda Myerson's charges that Hapoel Hamizrahi had betrayed the voters by supporting Mayor Levanon. He claimed that he had faithfully carried out the wishes of his party, who were in the forefront of the country's development. Rabbi Abramovitch declared that he would continue to work for the city, and look to its orthodox needs.

The Mayor then wished Council members, the city administration and all citizens a Happy New Year.

Earlier, a controversy arose about the date of the next Council meeting. The opposition demanded that it be held shortly, because of the many urgent problems, in particular those of the schools. However, since the Mayor and one of his deputies are going abroad, it was decided to meet in about three weeks.

ACRE COALITION WIDENED

ACRE Thursday. — The Acre Municipal coalition was widened tonight when the two councillors of the Independent "Heh Nun" list decided to join it. A management of six councillors was elected and is composed of Mapai (2), and Mapam, Ahdut Ha'avoda, Brith Poale Eretz Israel, and the Independent list one each. Mr. Mordechai Finkelstein (Mapam) was installed as Deputy Mayor with pay, replacing Dr. A. Timberg (Mapam) who, as a physician, feels he cannot leave his job. Dr. Timberg, however, retains his seat on the Council.

Giant Crane Crushes Workman to Death

TEL AVIV, Thursday. — A 15-ton crane crashed down onto a lorry here today, crushing the cabin and killing the driver instantly. Eyewitnesses report that Ya'acov Pundak, 38, of the Yazur drivers' cooperative, drove into the yard of the new cement pipe factory going up near Rehov Arlosoroff railway station, to dump a load of building sand.

The crane was lying on the roof of a four-metre high wooden building. The dump truck discharged the sand, but as some of it remained, Pundak moved his lorry back and forth with the raised dumper rising to a height of about five metres in order to get the remainder out of the lorry.

The raised box touched the crane, moved it from its slender perch and brought it crashing down on the lorry. The accident brought workmen to the scene. But lacking electric power which has not yet been connected to the plant, there was no way of raising the crane until two smaller derricks were brought up, which together managed to pull up the huge metal arm. (Ilan)

Eshkol Satisfied With Bond Drive Meeting

Satisfaction with the National Mobilisation Conference of the Israel Bond Organisation held earlier this week in Washington, was expressed by Mr. Levi Eshkol, Minister of Finance, who returned by air early yesterday morning, the Ministry's spokesman said yesterday. Mr. Eshkol is reported by Ilan to have said at Lydda Airport that the seriousness of the position of Moroccan Jewry was not yet fully appreciated by American Jews, and great efforts were still needed to bring about an awareness of the gravity of the situation.

PERSIA DENIES MOVE TO JOIN WESTERN PACT

LONDON, Thursday (Reuter). — Teheran Radio today quoted an official announcement denying reports that Persia would join the Turco-Iraqi pact or other defensive organizations sponsored by the Western powers.

The announcement also denied that any foreign pressure had been exercised on the Persian Government to join the pact.

Bruno Vitale and Rachel
(nee SERVADIO)
and their families
wish to thank all their friends and acquaintances for the congratulations and gifts received on the occasion of their wedding.

Erika (nee Frost) and Netanel Lorch
are happy to announce the birth of
Yabli Deborah
a sister to Amnon.
156 N. Carson Rd.
Beverly Hills, California.

Toni and Kurt Ortar (Oestreicher)
take pleasure in inviting all relatives, friends and acquaintances to the
BAR MITZVA
of their son
GAD
on Saturday, September 24, 1955, at Kfar Shmaryahu.
Reception: 11 a.m. - 1 p.m.
THIS IS THE ONLY INTIMATION.

We hereby wish to thank our friends and acquaintances for their expressions of sympathy on the tragic death of
Benjamin Heimann
Jerusalem
M. Heimann and family

Tel Aviv Breaking Last Year's Record

Jerusalem Post Reporter

TEL AVIV, Thursday.—The five million New Year greeting cards sent out from Tel Aviv in 1954 are likely to be considerably exceeded this year. This was stated here last night by Mr. B. Rohald, Postmaster of Tel Aviv-Jaffa, during a press tour of the Central Sorting Station in Tel Eliyahu.

Many of the 800 workers at the station are doing four hours overtime in order to handle the holiday mail, with 30 temporary hands assisting them. Twenty-five extra delivery postmen are also augmenting the 115 who are normally employed.

A special department has been organised which is dealing with the tens of thousands of New Year cards pouring in.

The holiday "rush" is likely to reach its peak today and tomorrow, Mr. Rohald said.

Ben-Zvi Gets Holiday Cable from Burma

A cable from Rangoon in the name of the Burmese Jewish community was the first of the more than 2,000 New Year's greetings that was received by President Ben-Zvi up till noon yesterday. Messages arrived from many Jewish organisations, both in Israel and abroad, but the overwhelming majority came from private individuals.

As usual, a number of interesting cards were received from children, who, either in their own name or that of their class, sent the President drawings and poems in the holiday spirit.

In addition to the 1,000 greeting cards which the Prime Minister received from citizens and public bodies in Israel and abroad, the Ministry for Religious Affairs presented Mr. Sharett with a pomegranate, in accordance with the custom for the Eve of Rosh Hashana. The pomegranate came from Bikat Rimon in Galilee, traditionally the meeting place of the Jews who rebelled against Rome when they were refused permission to rebuild the Temple.

Lawson Presents Tosefta To President

At the request of Chancellor Louis Finkelstein, of the Jewish Theological Seminary of America, Ambassador Edward B. Lawson yesterday presented to President Ben-Zvi the first three volumes of the latest edition of *The Tosefta*, just published by the Seminary, the USIS reports.

The Tosefta is second in importance only to *The Mishna*, the foremost and most ancient code of Rabbinic Law, and includes informal arguments of the ancient Rabbis which led to the formulation of the norms contained in *The Mishna*. This edition of *The Tosefta*, edited by Dr. Saul Lieberman, professor of Talmud at the Seminary, is the first definitive edition of a work estimated to extend to 18 volumes.

In his presentation, the Ambassador said that it was most appropriate that the first copy of the latest and finest edition of this work which came forth out of Zion should be presented to the President of the nation that dwells therein.

Mr. Ben-Zvi, in reply, said that the scientific relations between scholars in Israel and the U.S. constitute an important contribution to the strengthening of the political ties between the countries.

Canadian M.P. Remarks On Israel's Confidence

Jerusalem Post Reporter

TEL AVIV, Thursday. — The feeling of confidence he had found everywhere in the country was epitomised by the way the new immigrants in the southern settlements stood firm during the recent border tension, Mr. A. Stewart, leading Canadian Labour M.P., told the press here tonight.

Mr. Stewart, who is concluding a three-week visit with his wife, as guest of the Histadrut, said that he did not see why this country should give up any of her territory. He was answering a question on the U.S. Secretary of State's recent statement on the Middle East. He regretted that "at times, Israel is a pawn in the game of power politics, and we in Canada are not exempted from that."

Everywhere, he stated, he had found a readiness to grant reparations to the former Arab citizens of Palestine. This was "significant and generous."

9 AGED IMMIGRANTS COME FROM RUMANIA

LYDDA AIRPORT, Thursday. — A group of eight immigrants from Rumania, including a 92-year-old man, arrived here this morning. The newcomers reported that they had been fairly treated by the Rumanian immigration authorities and that exit permits are being issued more quickly now. They said that persons who returned to Rumania from Israel were cold-shouldered by the Jewish community.

The group was made up of Mr. N. Gurvitz, 82, and Mrs. I. Kozears, 68, from Bucharest; Mrs. L. Shapira, 78; Mrs. Haya Vevic, 74, Mr. J. Feldstein, 70, and Mr. P. Sternlich, 70. They are joining relatives. (Ilan)

ATTORNEY APOLOGIZES

During Wednesday's session of the trial in the Jerusalem District Court of Reuven (Romek) Greenberg on charges of having exerted pressure on Yitzhak Rosenberg to pay a debt allegedly owed to him, the Defence Attorney, Mr. Y. Hagler, apologized to the Court for having complained on the previous day about a police sergeant's interrogation of a defence witness, Mr. A. Chachik. Mr. Hagler had claimed that the police sergeant had tampered with the witness before he gave his testimony. (PETAH)

Rosh Hashana

(Continued from Page 1)

petitions to the kibbutzim of Galilee, the Jezreel and Beisan Valleys and the Ephraim mountain district began early yesterday morning. Yesterday evening saw lengthened queues for Jerusalem and Haifa.

Today, all available buses will be on the road, an Egged spokesman said yesterday, adding that the number of travellers this year was about the same as that of last year.

Completely booked up yesterday were the inter-urban "Sherut" taxi services, with a small number of seats available for early this morning, despite extra taxis. The main destinations are Jerusalem and Haifa.

In contrast, the tourist excursion services report a drop compared with last year. There are fewer visiting groups, most of whom have bookings for next month, though one of the biggest companies says that this has been compensated by a slight increase in individual tourists. One company declared that it had more non-Jewish than Jewish tourists travelling with it.

In Jerusalem, additional sanitation workers will be sent out today to clean up the city, particularly its poorer quarters. These neighbourhoods will also be provided with dust bins by the Municipality. Festoons of lights will be strung up across the main squares, and additional lighting will be installed in the outlying quarters.

No Property Seizure

The Municipality's Management Board has decided to halt, until after the holiday season, the seizure of property for non-payment of taxes. The local Hamekasher bus company is expected today to reply to the Municipality's request that more buses be used during the holidays, and the hours extended.

The Capital's hotel proprietors catering to the tourist trade are disappointed at the small number of guests who have made reservations for the High Holidays. The King David and Eden hotels said that they would not be fully booked up. The President Hotel reported only a few rooms unoccupied.

On the other hand, hotels depending on Israel guests presented a rosier picture. Those in quiet neighbourhoods expect the best business, whereas one central hotel described the situation as decidedly "not bright." There was general dissatisfaction expressed by hoteliers with the sharp rise in food prices before the holiday.

Pelfours, the largest travel agency in the Capital, termed this year the "worst" Rosh Hashana in Jerusalem since 1950. The manager reported that, aside from a small group of Christian tourists crossing over from Jordan, he did not have a single tour planned for the entire holiday period. Most of the visitors from abroad are spending the holidays in Tel Aviv, he said.

In the food shops, there has been a noticeable increase in demand, with most foodstuffs in ample supplies, though shortages of fruit are felt. Prices of most vegetables remained stable, but non-seasonal vegetables like carrots and cabbage were beyond the reach of many consumers' purses. Chicken went up by 300 pruta a kilogram and was expected to rise even more.

Prices in Mahane Yehuda yesterday varied widely, with some "extra" eggs still selling for 140 pruta, and apple, bananas and grape prices showed no change over the previous week, but cabbage was IL1,400 and beets, IL1,200. Vegetable marrow, now in short supply and a must for holiday soup, was selling at IL1,800 a kilogram for the poorer quality.

In the clothing industry, on the other hand, retailers have been rather worried, as the market has been considerably quieter than during the same season last year. Some clothiers said that the demand this year is down to half that of last year. No change in prices was noted in either clothing or shoe stores. The demand for household goods was hardly more than usual.

With much spending power syphoned off the market by decontrolled refrigerators, Haifa shopkeepers reported business comparatively slow.

Grocers said that purchases were no heavier than on a usual week-end, with the sale of alcoholic beverages especially low. They were surprised that the public was buying almost no honey for the traditional "sweet year" blessing. Only poultry and fish dealers and butchers appeared satisfied. Clothing shops reported that trade had picked up following a very quiet month.

Flower prices went sky high to lead the field, reaching from 100 pruta for each carnation, to 800 pruta for one gladiolus.

Extra Buses

Egged put on extra buses to cope with the usual holiday exodus. Hotels reported little room to spare.

At a modest ceremony, Mayor Abba Khoushy, the Haifa Deputy Mayors and senior naval officers presented the Defence Forces' New Year gift to representatives of Naval units in the area at the Town Hall yesterday.

Many of Beersheba's residents are going North for the two-day holiday. Mayor David Tuvyahu has taken a two-week vacation.

Food is plentiful, although there has been a delay in the distribution of rationed eggs. Non-rationed eggs are being sold at 100 pruta each in the Beduin market which reopened yesterday after having been closed for two weeks following the Gaza tension.

Soldiers on Wednesday distributed New Year gifts to villagers of Nuris Yemin, near Kfar Saba. Young servicewomen and women drove into the settlement on trucks laden with bottles of wine, and couples called on each home to present the householder with a "holiday bottle" bearing a "Happy New Year" label.

Prayers on Mount Zion during the holidays will be held daily at 6.30 a.m. the Ministry for Religious Affairs announced yesterday. On the second day of Rosh Hashana, the shofar brought from Bergen Belsen will be sounded in the central square on the Mount.

Common Sauta meals will be held dally at the Savoy Hotel in Tel Aviv. Tashlich will be held on Sunday, and groups will leave the Savoy Hotel at 4 p.m. for the sea.

INFILTRATORS SENT BACK BY 'AGREEMENT'

Two Arabs who infiltrated into Israel in the Jerusalem area were returned to Jordan at Mandelbaum Gate yesterday after contact had been made, under the Local Commanders' Agreement, between Aluf-Mishne Haim Hayneg and Col. Abdul Halim Sakret.

The infiltrators, Mahmoud Ibn Hassan Jarajawi and Abd Ibn Abdulla Taljaji, were picked up in Israel about a fortnight ago.

LEBANESE IN JAIL

ACRE, Thursday. — A two-time infiltrator from the Lebanon, Ahmed Abdu, 28, of Beirut, was sentenced to nine years in prison for passing military secrets to the enemy, and to two terms of 30 months each for infiltration, by a military court here today. The sentences are to run concurrently.

Abdu first came to Israel in September, 1954, returned to the Lebanon and passed on the information he had gathered here. Recently, he returned to Israel and was captured.

ISRAEL-LEBANON MAC MEETS TODAY

Jerusalem Post Reporter

TIBERIAS, Thursday. — The Israel-Lebanon Mixed Armistice Commission will meet in emergency session tomorrow at Hotel Arazim in Metulla to discuss the Israel complaint on the blowing up of two houses at Alma village, in Upper Galilee on Monday night. Israel will be represented by Rav-Seren Avraham Ravkin.

An Israel tracker has been permitted to cross into the Lebanon to follow the infiltrators. Tracks reached Marroun er Rass village seven kilometres beyond the border. At the village barn, the tracks had been obliterated by cattle.

HAIFA BEATS PETAH TIKVA IN WATER POLO

HAIFA, Thursday.—Haifa Maccabi beat Petah Tikva Maccabi by nine goals to three in Petah Tikva today in the first match of the Israel Water Polo League.

Cables in Brief

CASH. — Chinese government employees will in future be paid only in cash instead of partly in kind, the New China News Agency ...ported yesterday. Hitherto some of their wages have been in the form of goods, such as housing, food, and clothing.

EMBASSIES. — Holland's diplomatic relations with Egypt, Chile, Colombia and Peru are to be raised to ambassadorial status.

DELEGATION. — A Libyan delegation left Tripoli yesterday for Cairo on its way to the Lebanon for the Arab League Communications Conference, opening on Tuesday.

BACHELORS. — The Egyptian Ministry of Education yesterday barred bachelors from teaching in girls' schools. All unmarried male teachers in secondary and preparatory girls' schools are being replac..l by married ones.

WORK. — New York and New Jersey dock workers returned to work yesterday after a multi-million dollar stoppage which for eight days paralysed shipping at ports up and down the East and Gulf coasts.

ALCOHOL. — The Egyptian Government yesterday sequestrated the Alcohol Distillery Company, a subsidiary of the millionaire shipping magnate Ahmed Aboud's sugar company, which was recently put under Government custody.

PRIZE. — First prize in a forthcoming Tasmanian lottery will be a luxury hotel. Fifty thousand $4 tickets will be sold. The winner will have the choice of taking the hotel, G. Hadley's Oriental, a Melbourne landmark, or £112,000.

BLOOD.—A 45-year-old native went on trial yesterday in Johannesburg charged with the murder of 18 women and children in 15 months. At an earlier hearing, the man had blamed the murders on a native spirit, Tokoloshi, which, he said, followed him everywhere unseen by anyone else and kept demanding human blood, which he kept in a bottle.

NANSEN. — Queen Juliana of the Netherlands and Mrs. Eleanor Roosevelt were awarded in Geneva yesterday the first two Nansen medals for outstanding services in the cause of refugees.

INVALID P.E.C. WORKERS STRIKE

HAIFA, Thursday. — Ten Palestine Electric Corporation workers who became invalids in the course of their work for the company went on strike here this morning to back their demand for settlement of their claims. They stated that negotiations on their claim for compensation for their injuries, have continued for two years.

The P.E.C. spokesman said here tonight that the question had been settled with the Workers' Committee and the Histadrut some time ago. The company was carrying out the agreement and there was therefore no justification for the strike.

Tel Aviv Cinemas
Sunday: 7.15 & 9.15 p.m.
Weekdays: 3.30, 7.15, 9.15 p.m.
From Sunday, Sept. 18

ALLENBY
CLOSED
shortly cinemascope
Secrets D'Alcove

ARMON-DAVID Cinema TEL. 59054
Wishes its clients a HAPPY NEW YEAR and presents 2nd Week
Victoria de Sica — Martine Carol — Francoise Arnoul
Secrets d'Alcove

GHEN Air Conditioned
2nd Week
DANNY KAYE at his best in
Knock on Wood
in Technicolor
with MAI ZETTERLING

EDEN Open Air
The popular musical drama
DEBLA THE GIPSY MAID
Spanish dances and songs

ESTHER Air Conditioned
2nd Week
ROBERT TAYLOR, ELEANOR PARKER, CARLOS THOMPSON in M.G.M.'s spectacular Romance
Valley of the Kings
Filmed in color under the Shadows of the Sphinx

MIGDALOR 3rd week
The famous French artist Fernandel in
ALI BABA and the 40 THIEVES

MOGRABI
CINEMASCOPE
Spencer Tracy
Jean Peters
Richard Widmark
BROKEN LANCE

OPHIR Air Conditioned
2nd Week Israel Premiere
— Opening the New Season —
Antonella Lualdi, Nadia Gray, Maurice Ronet
in the biggest Italian musical of 1955
Casta Diva

ORION Air-cooling
2nd Week
Doris Day — Howard Keel
Warner's gay and wonderful musical
CALAMITY JANE
Colour by Technicolor

SHDEROT
Evenings only:
Humphrey Bogart —
Kathleen Hawkins
THE AFRICAN QUEEN
Mats.: at 1.30 p.m.: LILI.

TAMAR 3rd week
The remarkable SWEDISH FILM
Unmarried Mothers
A "Mayim Film" release
Continuous from 10 a.m. last show at 6 p.m.
For adults over 16 only

YARON Air Conditioned
4th week Israel Premiere
wishes its patrons a happy and prosperous NEW YEAR
Grace Kelly, the Academy Award "Best Actress"
JAMES STEWART
Rear Window
Alfred Hitchcock's new master piece in Technicolor
No complimentary or reduction tickets.

Haifa Cinemas
From Sunday, Sept. 18, 1955

PEER Tel. 2232
Israel Premiere
Gene TIERNEY, — Leo GENN
in a heart rending drama
Personal Affair
Hebrew and French Subtitles
A "Sandlin" Picture

GAL OR Tel 4567
Premiere at 7 & 9
TROPIC ZONE
Rhonda Fleming, Ronald Reagan
Mats.: Fri., Mon.
CITY BENEATH THE SEA
Tues., Wed., Thurs.
FIGHTING O'FLYNN

AMPHITHEATRE Tel. 4017
Israel Premiere
CINEMASCOPE
THE RACERS
Kirk Douglas, — Bella Darvi, Cesar Romero
Fox Film in colour

ORAN Tel. 4018
2nd week
SABRINA
Audrey Hepburn
Humphrey Bogart,
William Holden

ARMON Tel. 4848
Israel Premiere
Spend a Hilarious Holiday in France with Maurice Chevalier
J'AVAIS 7 FILLES
(I HAD 7 DAUGHTERS)
Maurice Chevalier, Dalia Scala, English and Hebrew Subtitles.
Panavision-color

EN DOR Tel. 8481
Sunday and Monday
SIOUX AT RED RIVER
Technicolor
Van Johnson, Joanne Dru.
Tues., Wed., & Thurs.
SENSUALITA
Eleonora Rossi Drago,
Amedeo Nazzari
2 perfs. only at 6.45 & 9.00 p.m.

ORLY Tel. 81088
Central Capped
Doctor in the House
Technicolor
Dirk Bogarde, Kenneth More
Hebrew and French Subtitles.
2 perfs. nightly at 6.45 & 9

MORIAH Tel. 81477
THE BAND WAGON
Technicolor
Cyd Charisse, Fred Astaire

ORION Tel. 4020
Warner Bros. now singing and dancing
Technicolor
The Eddie Cantor Story

ATZMON Tel. 9003
WALT DISNEY'S
Peter Pan
Technicolor

Attention Tourists!
You can now buy Israel 16mm films (sound or silent). Depicting: Landscapes, People, Holidays, The Bible etc.
— Popular prices. —
Sole distributors:
Yardeni Films
94 Allenby Rd., Tel Aviv, Room 214. Tel. 6913.

OPHIR CINEMA, Tel Aviv
Air Conditioned
3rd week
Public opinion and the Press have praised
Casta Diva



and have crowned it as the best musical film of the year. An episode in the famous Italian composer VINCENZO BELLINI'S life. Music and songs. A thrilling life story. Splendid colour. Distributed by Mesnari Film.

THE ISRAEL PHILHARMONIC ORCHESTRA
Notice to Tel Aviv Subscribers
Only 6 more days for renewal of Subscriptions
Tickets not taken up by Sept. 23 will be disposed of.
Apply to: I.P.O. Offices, 36 Allenby Rd., Tel Aviv.
Daily 10-1, 4-6. Fridays 10-1.

PNINA
the well known hairdresser HAS LEFT the "Pnina" Salon, 84 Ben Yehuda Road, Tel Aviv, and will be ready to receive her esteemed clients as from October 3, 1955, at the
"Diva" Institute
1 Rehov Reines, Tel Aviv.
To all my friends and clients A HAPPY NEW YEAR

The well known Restaurant for REAL ORIENTAL FOOD
WISHES ALL ITS FRIENDS AND CLIENTS
SAVOYA
JAFFA opp. "THE CLOCK"
and invites them to the famous roast specialities
The BEST PIPING HOT SHASHLIK • Late hours nightly

Jerusalem Cinemas
Sunday, at 5.30 & 9.30 p.m. Weekdays at 3.30 — 6.30 — 9.30 p.m.
Starting Sunday Sept. 18.

ARNON Tel. 4829
Airconditioned!
A hit with laughs for all
ABBOT & COSTELLO
MEET THE MUMMY
with Red ABBOT, Lon COSTELLO, Peggy KING.
Today at 3 p.m.:
DAWN AT SOCORRO

EDEN Tel. 9829
M.G.M.'s powerful dramatization of the novel that thrilled millions as a Best Seller!
Robert TAYLOR — Janet LEIGH — George RAFT
"Rogue Cop"
Monday morning at 10.30 a.m.
Today at 3 p.m.:
ESCAPE FROM FORT BRAVO

EDISON Tel. 4058
In the sound tradition of "The Third Man" comes CAROL REED'S sensational NEW Thriller!
The thrilling story of a man who knew too much and was trapped between ruthless killers and the Police. A powerful drama of modern Berlin—As sensational and intriguing as the City itself
The Man Between
James MASON — Claire BLOOM (The Third Man) (Limelight)
HILDEGARDE NEFF
(Snow of Kilimanjaro)
French and Hebrew Subtitles
A Rocom Film
Friday: FAR COUNTRY

ORGIL Tel. 81496
Airconditioned
Daughters of Destiny
(DESTINEES)
Starring: MICHELE MORGAN — CLAUDETTE COLBERT — MARTINE CAROL — ELSA MORA — BORIS DRAGO — RAF VALONE

ORION Tel. 2914
CINEMASCOPE
HAJJI BABA
(Color By Luxe)
Starring: JOHN DEREK
ELAINE STEWART
Music by Dimitri Tiomkin
Hebrew and French Subtitles

ORNA Tel. 4733
The dramatic life of the great Composer
The Youth of Chopin
Music of CHOPIN, PAGANINI, MOZART and BACH played by the Vienna Symphony Orchestra

STUDIO Tel. 4055
DAVID O. SELZNIK presents
INGRID BERGMAN and LESLIE HOWARD
in the great love story
"Intermezzo"

RON Tel. 3194
Airconditioned
After an unprecedented success we present
Pista Per Chi Cado
Amedeo NAZZARI, ANTONELLA
Hebrew & English Subtitles
3rd WEEK
Twice nightly: 6.30—8.30 p.m.
Matinees daily from Monday at 1.30 THE RETURN OF THE FRONTIER MAN with Joel McCREA (Technicolor).

ZION HALL
AMEDEO NAZZARI — YVONNE SANSON
In a great and powerful Human Drama
"Tormento"
Soundtrack Italian. English Subtitles. FRIDAY AT 3 P.M.: "WAR OF THE WORLDS"

TEL-OR TEL. 3570
TINO SCOTTI — NELLY CORRADI — ITALO TAJO — GINO SINIMBERGHI — The world's most glorious voices in the
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RELIGIOUS FESTIVAL IN PAKISTAN

By PHILIP DEANE

KARACHI, (OFNS). — THE two ugly knives in the boy's hands flashed in and out rhythmically cutting furrows in his forehead. Only the whites of his eyes were visible and his mouth was working as if in silent screaming. The blood was splashing down, forming an uneven pattern where it fell, for the boy was dancing: one, two, three. Four! One, two, three. Four! His big, bare splayed feet shuffled then shot out to the side, and the hips swung with complete lack of inhibition. The blades flashed in and out of the frizzy hair, bringing out the spurts of blood which fell unevenly on the naked chest of another boy lying at the feet of the dancer. Both were in their early teens.

The drums beat faster and still faster, the drummers entranced, ecstatic, writhing — one, two, three, Four, with a crash, a grimace, and a moan on the "Four." The boy with the knife was croaking in a choking gurgle, keeping perfect time with the drums. I started shuffling with the rhythm.

This was in Karachi, Pakistan, on the tenth day of this past month of Muharram, the most spectacular festival of Islam. Around me boys were mutilating themselves, under the urge of religious fervour, commemorating the sufferings of the Prophet's great-grandson, Hussein, who is venerated by the Shiah sect of Islam which has many followers in West Pakistan.

Hussein's Martyrdom

In the year 680 Hussein was killed while trying to recapture the Caliphate — the leadership of Islam — which had passed out of the hands of his family with the death of his grandfather. Hussein died at Karbala, in Iraq, after three days without food or water, holding in his arms his little son who was also killed.

The Shiite Moslems who hold that the Caliphate should have remained in the Prophet's family, mourn Hussein's martyrdom every year on the tenth day of Muharram. In Karachi young men marched in procession, flailing their backs with cats-of-nine-tails made of chains ending in sharp blades. They flailed in unison under a conductor who shouted "Yah Hussein; Yah Hussein..."

Others submitted to beatings with a bullwhip which wrapped itself around their bodies and lifted them off the ground. There were also mock battles with wooden swords representing Hussein's last stand. The actors strutted extravagantly on their heels, gyrated, lunged and embraced, before giving way to other actors.

And all around, like the bits of coloured glass in a kaleidoscope, moved the entire population of the town in everchanging multicoloured patterns of brilliant clothes — royal blue and green, yellow, orange, flame red, magenta, flowing turbans, astrakhan caps, curly tipped slippers, heavy gold bangles and pearshaped pearls, and also discarded American ties holding the midday meal of the families that had come out in force with wailing fly-ridden babies, and old grandmothers eager to see the fun once more before they died.

They sat on the pavement and watched the young man who had transfixed his arms with two arrows and who walked in the dazed shock of his wounds, surrounded by respectful acolytes who brandished whips to clear the way. And the young men danced frenetically, slashing their tongues and letting the blood spill on the bodies of other young men. The flowing blood symbolizes that which flowed from the wounds of Hussein, and there is merit in receiving it with one's body in this country where Islam is strong.

All this and the drums; drums everywhere, huge ones on carts pulled by solemn camels, flat drums, gourd-shaped drums, all beating faster and faster — one, two, three, Four; one, two, three, Four; while the drummers go mad, dance and writhe. The spectators gasp and dance too. They cannot help themselves. I could not help myself either until it was all over and I came to feeling emptied, longing for sleep, wondering whether things had happened to me which I could not remember.

MESSIANIC OPTIMISM

THERE is a traditional wish associated with the season of Rosh Hashana: "Let the old year pass away with its curses, let the New Year come in with its blessings."

As year has succeeded year through the tragedy-laden aeons of Jewish history, each Rosh Hashana has still found Jews repeating these words with an infinite capacity to forget the sufferings of the past in the secure belief in the good things promised by the future. Perhaps this grim optimism is one facet of the Messianism which is the essence of Judaism; that drive towards a better future which is the secret of human progress into an unknown and uncertain future in the face of a well understood and too well experienced unhappy past.

But this unquenchable Jewish optimism is not just unthinking expectancy. It is a faith that transcends a true knowledge of the worst that man can sink to and the worst that he can do to his fellow. It is a realistic balancing of the good and bad in the universe and a perpetual recording of the result as in favour of the good, in the belief that there are certain spiritual principles which must always tip the scale in the direction of goodness.

In the ritual for New Year and Day of Atonement, orthodox Jews recognize this balance when they recite a list of the bright and dark things that will happen in the year to come; telling how some will die and some will live, some will be tranquil and some tormented, some will prosper and others fall on evil days. But they conclude with a triumphant assertion that "penitence, prayer and charity will always avert the evil decree."

Sometimes as one faces a New Year, it is well to analyze the old concepts, clothed as they are in the archaic language of a theology borrowed from alien creeds and so bereft of much of their original meaning. For penitence in Judaism does not mean that whole complex of associations concerning confessionals and penances and absolutions, but a definite and concrete revolution in the whole way of life, in the moral and spiritual outlook, with the expression of that conversion in actual deeds insofar as the things from which one turns away and which one regrets can be put right with the person against whom one has offended.

And if these be the ways to salvation for the individual, how much more are they to be seriously considered by the community and the nation. In Israel, as the New Year comes round again, we need to remind ourselves that this land is more than a Jewish community; it is a sovereign nation of Jews in which the Jewish spirit can find release as freely as Jewish energies are finding release, uninhibited by the distortions and strains that life in exile must produce.

During the year one of the ways in which our freedom as a people seeks this expression is in the absolute lack of restraint with which we criticize those who seek to conduct the affairs of the nation. But when one looks at the story of the year that has passed and reviews the crisis after crisis that have been faced with a rare courage and steadfastness; when one regards the constant struggle to maintain the security of this small people in an atmosphere of increasing isolation from our friends and increasing hostility of our foes; then one sees that the old Messianic optimism is not lost. There is still the belief that the good will triumph. But even more important, there is the feeling that we are privileged to have been allowed to participate in wrenching that triumph out of the reluctant hand of history.

THIS WEEK...

Foreign Relations Israel agreed to resume talks with Egypt on reducing tension along the border in accordance with the wishes of the U.N. Security Council, but Egypt refused and instead contributed to tension by announcing stricter regulations on passage through the Gulf of Akaba. Jordan asked Egypt to postpone its action since it might interfere with shipping to its only seaport, but Egypt refused. Israel denied Egypt's right to control sea traffic in the international waterway, and announced its determination to keep the passage free to its port of Eilat. Two houses were blown up at Alma settlement by infiltrators from the Lebanon, and the Lebanese permitted an Israel tracker to cross the lines in search of the saboteur. An infiltrator from Egypt was shot and killed near Kissufim.

Economy The tax assessments of 118,000 self-employed were published for the first time by the Government. Rises in pay for civil servants were approved by the Cabinet, adding IL8m. yearly to the Government payroll. A fire in the Beisan cotton factory destroyed 300 tons of baled cotton, causing an estimated IL500,000 damage.

New Year A record number of tourists was pouring into Israel by sea and air, hotels were filled and business booming on the eve of 5716.

Government Prime Minister-designate David Ben-Gurion reported on his negotiations with other parties to form a Government, then continued talks with the representatives of Ahdut Ha'avoda and Mapam, giving rise to the belief that the new Government would be an all-Labour coalition. Mayor Haim Levanon was re-elected in Tel Aviv.

Jerusalem Art Notes

Arts and Crafts Show

THE new Hall for arts and Crafts at the Jerusalem Artists' House was opened last Sunday with an exhibition of the products of the Maskit Workshops, the Government sponsored company directed by Mrs. Ruth Dayan. The rugs and carpets woven in new villages include decorative carpets that are the work of the women from the cave villages in Tripolitania — I liked them best — the striped rugs of the Yemenites, the thick pile of the immigrants from Persia and some very interesting experimental modern pieces, from designs by Jean David.

Of the same high quality is the Yemenite silverwork. It is executed in strict adherence to the old forms and techniques, which go back to the Hellenism of the Jews who fled to the Yemen after the destruction of the Second Temple. There is no compromise with "Old Bezalel" or the "Filigree Oriental." The wickerwork is fun — Little Red Riding Hood baskets, crazy raffia sun hats and casual furniture.

This organization is about to fulfil what has been promised so often before: turning the traditional knowhow brought in by immigrants from Africa and Asia into a true gain to the country. A full exhibition of material prepared for export is to be held in Tel Aviv shortly.

Ticho Drawings

It was an excellent idea to illustrate the people whose work is shown by a number of Anna Ticho's fascinating line-drawings. These portraits, loaned by the artist, belong to the collection Anna Ticho recently showed with a truly sensational success in Belgium (we saw the press cuttings) and whet one's appetite for another Ticho show in Jerusalem.

The desert colours of the rugs blend harmoniously with the browns, ochres and blues of the pottery of Gdula Tronik Schweig, who presents her work for the first time. Gdula is the daughter of Schweig, the photographer, and a pupil of Hedwig Grossman. She knows a lot about classic pottery and is really a master of the craft. Her amphorae and pilgrim's bottles, her jars and cups are craftsmanlike in form and colour. Based on ancient tradition they are still unmistakably of our time. While everything she turns out on the wheel is very strict in silhouette and decor, modelled fantasies are most amusing — the meditative owl, the kangaroo that offers oranges from its pouch, or the fat, glazed duck, Gdula Schweig, in short, is equally good when she works and when she plays.

Ceramics in quite another vein are Kahana's earrings and brooches, of which a small collection is also exhibited. Each of them is a tiny expressionist or abstract picture, some lovely, some original, executed with the perfection of fine enamel work. I do not pretend to understand much about female finery, but I would enjoy to have some of those little plaques, to rest the eye, set into the wall or into the lid of a box.

Further exhibitions of arts and crafts, under the supervision of the committee of the Jerusalem Artists' House, are planned at regular intervals. *Th.P.M.*

A POEM

A grey-haired biologist
Engaged in cancer research
Looked up from his tantalizing
Lenses and murmured a prayer:
"O God, if ever the cause
Of this dread disease is discovered
Let it be some elemental force
Like rain or thunder, apparently invincible
Yet somehow held in check by human ingenuity
And ultimately rendered harmless. But dear God,
Let it not be a mediocre entity, sneaking
Upon the vital centres while the strong cells
Are sunk in stultifying incompetence,
For then there will be no cure."

ABRAHAM BIRMAN

Yesterday's Press

The Income Tax Register

"HA'ARETZ" (non-party) expresses the hope that the new Income Tax Register just published will help on "tax morality" but has a number of misgivings on its dating and form. It may help prod the conscience of those who have been holding out on the Income Tax man; others, on the other hand, may see from the Register that others, in a similar position, have been paying a lower rate and ask: Why pay more? On the whole, the paper feels that no great importance is being attached to the publication.

After examining the surmised reasons for the publication of the Register, "Haboker" (General Zionist) concludes that the publishers have no call to take pride in their achievement. If tens of thousands of assessees have been "obliged" to deceive the Treasury, that speaks ill for the Treasury's methods; if the standard of assessments is near the truth, it is a serious reflection on the State's failure to encourage activity and investment.

"Zmanim" (Progressive) begins by saying that the evil results of the habit of deceiving the Government, dating back to Mandatory times, can be obviated only if the Income Tax laws make it easier for the citizen to adjust to the new reality. The paper sees in the publication, which opens to public gaze the citizen's standard of honesty (or dishonesty), a sort of "psychological shock" by which alone long-standing bad habits cannot be cured. Only changes in the Income Tax Law — making it fair, clear and progressive — will make it easier for the citizen to render to the State what is really due it.

"Al Hamishmar" (Mapam) writes that there is nothing new in Britain's identifying herself with Dulles on the matter of refugees and boundaries; what is new is the West's calculated ignoring of the sovereign rights of the State of Israel. Israel must strive hard to break through the cordon of isolation by adopting an independent and neutral policy.

"Hatzofe" (World Mizrahi Union) observes that Britain seems bent on seeing Nasser and his boys emerge victorious in their quarrel with Israel. She and the other western powers consistently ignore such obvious acts of aggression as Cairo's "Eilat Edict" and continue to provide them with arms.

"Hamodia" (World Aguda) writes that if the latest attacks in the north are part of a general Arab plan to keep Israel on her toes, Israel will have to view all Arab countries as a single military unit to be held responsible for anything that happens, an attitude that will confront them with serious border problems. Lebanon and Jordan, who have shown that with goodwill they are able to rein in the Arab gangsters' enthusiasms, must now take drastic measures to restore calm unless they want the above impression to take root.

"Here and Now" thinks that the representatives of all parties which have said that they are willing in principle to join the Government should be shut up together and not let out until they have come to an agreement; that Mayors should be elected by direct vote, to do away with all the intrigues we have seen in the last few weeks; and that councillors should be elected to represent specific constituencies.

Musical Diary

Concert by the "Kol Yisrael" Orchestra, Y.M.C.A., Hall September 13. Conductor: Georg Singer. Soloist: Nadia Eitingon-Reichert (Piano). Boskovitch: "Little Suite" Rachmaninoff: Piano Concerto No.2 in C-minor op. 18. Schubert: Symphony No. 6 in C-major.

KOL Yisrael's Tuesday night concert packed the hall with a distinguished audience, including the Prime Minister and Mrs. Sharett.

Nadia Eitingon-Reichert gave the Rachmaninoff Concerto an interpretation the like of which we had not heard for a long time. The emotional element was controlled and even the predominant melancholic note became restrained. Notwithstanding the artist's brilliant virtuosity, we never felt that we were listening to a bravura piece. Dynamically balanced, the lyrical fundament was accentuated by an intensified dramatic note. It was a personal and deeply moving creation on an international standard.

Boskovitch's "Little Suite," spare in scoring, seems a counterpart to the same composer's "Semitic Suite," though it is not captivating. Mr. Singer's performance of Schubert's Sixth Symphony was sound. *FRANCO*

Readers' Letters

SYNAGOGUES IN ISRAEL

Editor, The Jerusalem Post

Sir, — Referring to Mr. Jesse Zel Lurie's comments on Rabbi Weiner's article, "The Liberal Religious Impulse in Israel," (your issue of September 5), I would like to make the following statement:

Rabbi Weiner is not the first rabbi, nor, in all likelihood will he be the last, to worry about the irreligion of the Israelis, judging them en masse. The Orthodox console themselves by helping to build yeshivot and/or synagogues in the Mizrahi colonies for Jews who would pray anywhere even if there were no actual houses of worship. The Conservatives' solution is to build a hostel for visiting Conservative rabbis to study for a year or so and then return to the U.S. The Reform rabbis (Liberal) insist that through the "Liberal" synagogue, religious salvation will be brought about in Israel.

I have been using a more practical approach in my efforts to do something about this vitally important problem. From out of the masses of our people in Israel, old-timers and newcomers alike, I have been besieged with pitiful requests for "four walls" within which to pray. I, personally, am not concerned how they pray — whether the Yemenite, the Sephardi, or (to me) the "normal" Ashkenazi way. As long as they pray. I am content, and they must be given a proper "four walls" — dignified, clean, holy, where they may come to worship God.

So I, with my splendid Israel committee, under the auspices of the Keren Hayesod, have been helping to build synagogues in Israel. To date, the Israel Synagogue Building Committee has helped to construct 39 synagogues. I realize that this is a small number, far too small compared with the needs and the requests, but not one of the above-mentioned groups was ready to take over this task of building "Houses of God," nor have they shown any desire to assist the committee.

I wish I could give in full the far-reaching effect of the synagogue on so-called "atheistic" communities. A new spiritual life has come to anti-religious scoffing communities through the participation of the whole community in all the activities connected with the synagogue.

I personally, do not quibble as to what form religion shall take in Israel. I believe in freedom of worship, so I am not trying at this point to sit in judgment or win over the irreligious, or anti-religious. My main objective is to build synagogues wherever people want them, regardless of how they pray. We need hundreds of these small synagogues for from 200 to 500 worshippers. I would like to feel that every praying Jew has a decent, dignified place in which to pray, one way or another.

Yours, etc.
IDA M. SILVERMAN
Chairman, Israel Synagogue Building Fund
Herzliya, September 7.

SEVEN-YEAR DARKNESS

Editor, The Jerusalem Post

Sir, — On February 21 of this year, you were so kind as to print a letter from me regarding the provision of electricity for Ain Kerem, to which the Municipality replied that a sum had been earmarked for this purpose and that it was engaged in raising the remainder.

Unfortunately, the situation is still just as it was at that time, and so I see every reason to remind the authorities that for seven consecutive years, Ain Kerem, with a population of 1,800, has been plunged into darkness every night while the Government Farm School in its centre bathes in light.

Yours, etc.
H.E. de ZORTE
Ain Kerem, September 12.

PEN FRIENDS

YERA D. BRICE, of 189, Deptford High St., Deptford, London, S.E., is a student of pharmacy and would like a pen friend in the same or one of the allied professions, if possible. Growing flowers is one of her main interests and another hobby is needlework in its various forms.

*

SHEILA YEAR, 16, of 544 Rockland Street, Westbury, Long Island, N.Y., U.S.A., asks for a pen pal from Israel.

At the Cinema

AN authentic Egyptian background in Eastman Colour is almost the sole distinction of "Valley of the Kings" held over at the Esther, Tel Aviv, a silly piece about the search for the tomb of a pharaoh which will help prove that the Biblical story of Joseph is true. Robert Taylor and Eleanor Parker are considerably better than their material. One of the weakest points of the film is its lack of suspense.

Army Short

ZEEV Rav-Nof's "37 Out of 365," a short film on Reserve duty made by the Army at the Israel Motion Picture Studios in Herzliya, has now been generally released. This is a technically excellent though unoriginal production, but its 23 minutes are rather long for the limited subject covered and it has an unsuitable musical score. *J.L.*

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